

DOCUMENT RESUME

ED 432 911

FL 025 925

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TITLE Communication and Culture: Five Annotated Bibliographies.
PUB DATE 1999-00-00
NOTE 111p.
PUB TYPE Reference Materials - Bibliographies (131)
EDRS PRICE MF01/PC05 Plus Postage.
DESCRIPTORS Annotated Bibliographies; Comparative Analysis; *Cross Cultural Training; Cultural Context; *Culture Conflict; Ideology; *Intercultural Communication; Marriage; Rhetoric; *Sociocultural Patterns; *Writing (Composition)

ABSTRACT

The five annotated bibliographies, developed by students as a requirement for a graduate-level course in cross-cultural communication, include: "Teaching Cross-Cultural Capability in the ESL/EFL Classroom" (Ellen Grote); "To Have and To Hold: Marriage Connections Across Cultures" (Elizabeth Graber); "Rhetoric and Ideology in Compositions: L1 and L2" (Saneh Thongrin); "Intercultural Adjustment Workshops" (Patricia Miller); and "Contrastive Rhetoric" (Xinia Rodriguez). The resources cited are drawn from conventional print materials such as books and articles, the Internet, interviews, and conference presentations. (MSE)

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Communication and Culture: Five Annotated Bibliographies

Elizabeth Graber, Jerry Gebhard, Ellen Grote, Patricia Miller,
Xinia Rodriguez, and Saneh Thongrin,

An Introduction
by Jerry G. Gebhard

The five bibliographies included in this set were written by English Department graduate students (in the MA TESOL and Ph.D. Rhetoric and Linguistics programs) at Indiana University of Pennsylvania. These students were studying in a course, Cross-cultural Communication (EN 742). The course is designed to survey theory, practice, and issues in cross-cultural communication.

As a part of the course requirements, students were expected to select a topic of interest relevant to Cross-cultural Communication, research this topic, narrow the topic, create a thesis, and write an annotated bibliography based on this thesis which was to include 17 items. I asked the students to write the annotations in an informal way, discussing each item in the bibliography as it relates to the thesis. I also encouraged them to go beyond articles and books and to include resources from the internet, interviews, conference presentations they attended, and other relevant content.

I selected the five bibliographies from a class set of seventeen based on the quality of research and writing, the interest the topic might have for ESL/EFL teachers and educators who work abroad or with students from diverse cultural backgrounds. I also asked the students' permission to publish their work in this set. Here are the five bibliographies in this set:

1. Teaching Cross-Cultural Capability in the ESL/EFL Classroom by Ellen Grote.
2. To Have and to Hold: Marriage Connections Across Cultures by Elizabeth Graber
3. Rhetoric and Ideology in Compositions: L1 and L2 by Saneh Thongrin
4. Intercultural Adjustment Workshops by Patricia Miller
5. Contrastive Rhetoric by Xinia Rodriguez

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Teaching Cross-Cultural Capability in the ESL/EFL Classroom:
An Annotated Bibliography

Ellen Grote
EN 742 Cross-Cultural Communication
Dr. J. Gebhard
6 July 1999

The selections included in this annotated bibliography provide a base of information to help answer the following research questions:

- (1) What do language learners need to operate "capably" in an intercultural context?
- (2) What can teachers do to provide opportunities to facilitate the development of this ability for their students?
- (3) What can teachers do to develop a greater understanding of themselves as cultural beings in relation to their students?

In Killick's 1999 article, he advocates a cultural approach to language learning within a communicative language learning environment. This approach would enable students to "not only learn[] to learn, but to learn[] to *see*, to recognize and critically evaluate *difference* or *otherness* from an informed and 'objective' standpoint. These depend upon self-awareness of *myself as a cultural being*"(p. 5). I have used this as an operational definition of a cultural approach to language teaching as a focal point for researching how I would design a course which would fulfill the cultural capability needs of students. I address questions #1 and #2 in terms of Richards and Rogers' * *approach*, *design*, and *procedures* model below.

To address the issues in Question #1 I have selected sources, in addition to Killick, which address issues of *approach* in terms of theories about the nature of acquiring, and facilitating the acquisition of, cross-cultural capabilities. These include: Bex, Corbett, Gaston, Gebhard, Gochenour & Janeway, Ricard, Storti, and Zamel.

Question #2 addresses issues of *design* and *procedures*. To explore models of course *design* which would define aims, content, types of classroom activities, and roles of teachers and students, I have included selections by the following authors who describe how they believe a language course with a cultural approach would be designed:

Corbett, Gaston, Gebhard, Ricard, and Seelye. Sources which describe and provide examples of *procedures*, i.e., techniques and practices, that would accommodate the needs of students in this course include: Bex, Brislin et al, Corbett, Gaston, Gebhard, Hess, Kohls, Storti, Tomalin & Stempleski, and the video *The Gods Must Be Crazy*.

Question #3 addresses the needs of the teacher. The selections by Belhoul, Gebhard, Hess, Storti (1999), and Zamel would be particularly useful in helping a teacher to see herself as a cultural being. I have included the article by Behloul because, although he does not advocate a cultural approach, he warns teachers that they must be sensitive to the culture of the education system to which their students have become accustomed. I believe that a teacher must always consider the cultural environment within which a course will be taught before embarking on such a program.

* Richards, J. C. & Rodgers, T. S. (1986). Approaches and methods in language teaching. New York: Cambridge University Press.

Annotated Bibliography

Behloul, M. (1994). The need for a cross-cultural approach to teaching EFL.

TESOL Journal, 3, 4-6.

The article addresses the problematic situations that frequently occurs when U.S. Peace Corps volunteers (PCV) bring their western ideas of teaching to developing North African countries, such as Tunisia and Morocco. In most cases these problems are due to differences in cultural values and the education systems. In many cases both the PCVs and the EFL students have behavioral expectations of each other which, when they are not met, causes frustration and disillusionment, and sometimes strong emotional responses. In some cultures, students expect their teachers to use techniques that they have become accustomed to and are familiar with such as strict discipline and learning through drills and rote memorization. Teachers expect a level of maturity such as that in young people in their own countries. The failure to meet these expectations of both teacher and students causes a loss of respect on both sides resulting in great difficulties. Behloul warns that western teachers must not see themselves as agents of change, rather they should be sensitive to the traditions and behaviors expected of them and support the system as it exists. They need to realize that they are there to teach English to students who will later be able to teach the language to others in their country. Behloul presents "ten commandments" that teachers would be advised to follow if they are to meet with success in their teaching situations. These "commandments" violate most of the maxims of western ideals of a cooperative learner-centered approach. I have included this article in this bibliography because I believe it is essential for the teacher to carefully examine and compare his own values and behaviors in relation to the expectations of the target

culture when designing a course. As Bahloul points out, when things turn out badly, it is not the fault of the students in the class, but the responsibility of the teacher.

Bex, A. R. (1994). The problem of culture and English language teaching in Europe. *IRAL*, 32, 57-67.

Bex asserts that a search for a theory to explain the interaction of language and culture is still in progress. The prevailing theories of first and second language acquisition view language as a "culturally homogeneous phenomenon" with a teachable "core", ignoring the existence of language variation in the context of culture. Course books tend to present functional language in contexts which are culturally neutral leaving the students without the ability to deal with language situations in real life situations which are often unpredictable and in non-standard varieties. In order to better prepare students for these real-life situations, Bex advocates a language program which will facilitate awareness of cultural differences and develop competence in dealing with such setting. He presents a useful taxonomy of some language characteristics in which meanings are culturally bound. Finally he describes examples of activities which could be used in a classroom to promote awareness of meaning. I would use this article to discuss the difficulty in articulating a coherent theory of the interaction of language and culture, and refer to his suggestions to integrate course content and activities into a course syllabus.

Brislin, R. W., Sushner, K., Cherrie, C., & Yong, M. (1986). Intercultural interactions; a practical guide. London: SAGE Publications Ltd.

This guide was designed to assist people in either learning to live in a foreign country or to enable people who will be working extensively with visitors from another country. They present 100 "critical incidents" in the form of short narratives, followed by four possible explanations for why misunderstandings take place. The students then analyze the events and can refer to explanations that have been validated by "60 experienced professionals". I believe that this guide provides useful materials to use in an EFL classroom which can be integrated into the cultural component of the program. They could be used to develop reading skills while facilitating awareness of intercultural misunderstandings and promoting capability in dealing with intercultural situations.

Corbett, J. (1999). "Chewing the fat" is a cultural issue. IATEFL Issues, 148, 2-3.

Corbett proposes an interface between communicative language teaching (CLT) and a "cultural approach". He argues that CLT is limited in that it does not consistently facilitate the use of language appropriate in "bridging the information gap". The objectives of such an approach would be to help the learners become more able to recognize and adapt to the behavioral norms of the target community. Corbett gives a useful example of the activities which interface CLT with a cultural approach. One example of a technique to include in the procedures for such a program would be "second-storying", an activity which characterizes the conversational style of a group in which the participants tell thematically related stories, gossip, memories, and jokes in an attempt to collaboratively build their "communal cultural values". The attempt to "out-do" the previous storyteller in a non-offensive manner provides incentive to participate and illustrates behavioral norms of the target community.

Gaston, J. (1993). Cultural orientation in the English as a second language classroom. In Gochenour, T. (Ed.), Beyond experience: The experiential approach to cross cultural education (pp. 97-99). Yarmouth, ME: Intercultural Press.

This chapter presents three examples of activities which can be incorporated into an ESL/EFL class to help them adapt to their new environment. The first exercise helps students to distinguish between observation and judgment. The students list 4-6 observations about their host culture and then identify them as true observations or judgments. A second asks them to identify 3-5 things that come to mind when they think of the various cultures represented in the classroom. The results are written on the board and then analyzed for the source of the ideas and how their ideas may be changing or be reinforced since they've been in the country. The third is to list the ideas they had about their host country, write them on the board, and look for similarities. Then they determine how these ideas came about and if they have changed their perception of them. Gaston suggests that the following day, a representative of the host country come in and address these perceptions. These three activities would be very useful to encourage students to become more observant about the culture of the host country and to question the origin of their beliefs. It would help them to become more conscious about whether their observations are neutral or based on their own value systems which influence their perceptions.

Gebhard, J. G. (1996). Culture and the language teacher. In Gebhard, J. G. Teaching English as a foreign or second language: A self-development

and methodology guide. (pp. 113-140). Ann Arbor: The University of Michigan Press.

In this chapter Gebhard summarizes the cultural adjustment process that both teachers and students experience while adapting to a cross-cultural environment. He discusses the benefits of such experience and advocates teaching four cross-cultural communication concepts which can enable students and teachers to realize these benefits. These include: (1) the need for behavioral adaptations, (2) the need for problem solving, (3) the importance of getting to know individuals, and (4) the importance of learning about one's own culture from an objective standpoint. I would use this chapter to help build a theoretical framework for building a course syllabus. The ideas expressed in the chapter emphasize that learning to communicate in a cross-cultural situation is a *process* that involves both teachers and students as learners. The chapter also provides teachers with ideas for a variety of activities which teachers can adapt to their situation. These activities respond to different learning styles of students and encourage students to examine their own cultural norms objectively in order to begin to understand their own culture as well as other cultures. There is also a very useful list of teacher resources at the end of the chapter.

Gochenour, T. & Janeway, A. (1993). Seven concepts in cross-cultural interaction: A training design. In Gochenour, T. (Ed.), Beyond experience: The experiential approach to cross cultural education (pp. 1-9). Yarmouth, ME: Intercultural Press.

This chapter explains the conceptual framework in which the experiential learning approach is grounded. The seven steps include concepts that are represented in other approaches. The authors divide the seven stages into two distinct levels of the process. The first two stages describe what happens to individuals, the third requires conscious reflection, the fourth acts as a bridge between the first three and the last three. It is at the fourth stage where further development must be a conscious systematic effort. The final stages-- five, six, and seven—represent what goes beyond “functional existence” and “depends upon the internal state of the individual”. These stages are defined as follows:

1. Establish contact and essential communication.
2. Establish bona fides and be accepted (i.e., allowed to exist)
3. Observe what is going on and sort out meanings
4. Establish a role within the role definitions of the host society
5. Conscious knowledge of oneself—as a center, as a cultural being, and as one talking responsibility
6. Conscious development of needed attributes and skills—mental, emotional, and physical
7. Conscious establishment of self-sustaining and meaningful relationships within the host culture (pp. 3-5)

This framework is useful to understand the theoretical underpinnings of the experiential exercises and activities which could be included in an ESL language class aimed at developing cultural “capability”. It also indicates the limitations of such a course. Within the time frame that most courses run, it would be impossible to facilitate the attainment of

all seven stages. I think this model may be useful to share with students in terms of their own goal setting and to help them see that developing intercultural communication skills is a process that is on-going, long-term, and requires conscious effort on their part.

Hess, J. D. (1994). The whole world guide to culture learning. Yarmouth, ME:

Intercultural Press.

This book is a guide to learning about one's own culture and the culture of the target country for people who will be living abroad. Its primary target audience is American students, but the contents can certainly be adapted for international students within an ESL/EFL classroom. It provides readings describing strategies for learning about culture. I would use the readings as part of the reading skills component of the ESL/EFL class and the section on journal writing could be adapted into the writing component. The section on "Explorations" would be useful for designing course-long projects to students. I am particularly interested in *Guide 38* (p. 196-200) which outlines a framework for students to explore an institution. Students choose an area of interest to them, such as *communications*, and they select an institution within that area for more in depth study, e.g., a radio station. They make arrangements to visit the institution to explore a list (p. 199) of aspects about the institution. The students could investigate the institution and do a written report on it and/or an oral presentation. This would provide an opportunity for the students to select an area that personally interests them and share their findings with the group at the end of the term.

Killick, D. (1999). Culture and capability: Crossing the divide. IATEFL Issues, 148, 4-7.

Killick discusses what language learners need to facilitate development of their cultural awareness so that they can function "capably" in cross-cultural situations. He emphasizes the importance of teaching more than just cultural knowledge; teachers need to use a process-oriented approach to developing cultural competence with an aim to provide students with skills which will enable them to become efficient and self-reliant cross-cultural communicators. He suggests that learners need to be cautious in the messages that they send and generous when receiving messages. He proposes an approach that would facilitate (1) awareness of the self as a cultural being, (2) "openness to differences", and (3) "critical responsiveness to otherness". I believe this article is useful in providing a theoretical framework upon which a course syllabus could be built.

Kohls, L. R. & Knight, J. M. (1994). Developing intercultural awareness: A cross-cultural training handbook. Yarmouth, ME: Intercultural Press.

This handbook is designed to be used in cross-cultural training workshops for adults. The objectives of the workshops are to promote positive attitudes towards people in other cultures, encourage participants to become aware of difficulties which may arise in cross-cultural communication, call attention to stereotypes and prejudices which are not constructive, facilitate greater objectivity toward American cultural values, and help to prepare people for ex-patriot living. The intended audience is American, though diversity can be used as a resource. It is explicitly stated that this handbook is not intended for a group of "foreign nationals", however, most (though certainly not all) of

the activities in the book can be adapted. It would probably be easier to adapt the activities for a group of mixed nationalities than a mono-cultural group. While the book is designed for intensive training, for the purposes of an ESL/EFL classroom, I would carefully select the activities and integrate them into the program. One activity that I think could be adapted well as a long-term project would be the cross-cultural journal, which asks the students to record incidents on the left side of the page of a journal, and analyze them on the right side (p. 67-69). These could be observations about the culture of their host country and include observations they make about contrasting behaviors in their own cultures. The format of this journal could also be linked to the "Martian Anthropology Exercise" (p. 63-65) which instructs students to go out into the community and observe behavior within different contexts. For example, the students could go to McDonald's to observe American family behaviors.

Ricard, V. B. (1993). A framework for growth. In Developing intercultural communication skills. Malabar, FL: Krieger Publishing Company. (pp. 3-17).

Ricard presents a framework for personal development in the area of intercultural communication. She argues for a personal "planned framework" to organize information and to use this in order to shape one's actions and create an environment which is conducive to constructive intercultural communication. The framework suggested in this chapter represents three-dimensions of growth. The first phase focuses on the individual and her understanding of the relationship between similarities and differences, herself and the target group, and her ability to identify her own "learning needs, values, preferences,

and roles." The second phase focuses six components common to all cultures—"valuing, observing, listening, thinking, speaking, and gesturing"—in which skills must be developed for intercultural competency to develop. The third phase represents the personal program as an ongoing process in which the learner can see her plan and set future goals in terms of her own skills development. This model would be useful in a language course to help students become aware of their need to set their own personal goals. It could be used as an ongoing course-long project for individuals to identify individualized goals and set up their own framework for personal growth which they would continue to reflect on after the course. I believe that it would be an important component in a course that is inherently student-centered.

Seelye, N. (1988). *The cultural maze: six organizing goals*. In Seelye, H. N.

(Ed.) Teaching Culture: Strategies for intercultural communication.

Lincolnwood, IL: National Textbook Company. (pp. 26-34)

This chapter discusses the skills need for effective intercultural communication, and provides a framework for a teacher to select "cultural data" which will help students develop these skills. He rejects one approach which proposes that there is a core of knowledge that a sojourner must have in order to function well in a society. He argues for cultural instruction which is purposeful and "will develop the cultural understandings, attitudes, and performance skills needed to function appropriately" within the new culture. This approach is set into a framework of six pedagogical objectives which can be tailored to a program. The generalized components include: *interest* (curiosity), *who* (social variables), *what* (culturally specific images), *where and when* (setting, context,

and protocol variables), *why* (reasons for behaviors which are prescribed by the society to meet certain physical and psychological needs), and *exploration* (evaluation of evidence and how to find and organize information from various sources needed for this purpose). He also illustrates how a teacher could adapt any given topic to each of the six objectives in his framework, and provides guidelines as to how a teacher might ask strategic questions about a topic or a cultural artifact. I would use this chapter as support for an approach to teaching culture which facilitates cross-cultural "capability". It also would provide a useful framework with guidelines for adapting and expanding already existing course materials.

Storti, C. (1994). Cross-cultural dialogues: 74 brief encounters with cultural difference. Yarmouth, ME: Intercultural Press.

This resource book provides 74 short dialogues, or "cultural riddles", for students to discuss and analyze to determine the source of misinterpretations in each situation. The book is divided into three sections: social, workplace (conversations on the job between fellow employees), and (company to company international) business contexts. Brief introductory notes and follow-up discussions to each dialogue accompany each section. Although the activities are designed to educate Americans about other cultures and misinterpretations that could occur because of differences in cultures, I would use the dialogues in this book to promote cultural awareness in an ESL/EFL classroom. The tasks are problem-solving based and require collaboration among students to find solutions to the "riddles". The activities would fit well into a language program which incorporates a cultural approach within a communicative language learning context.

Storti, C. (1999). Figuring foreigners out: A practical guide. Yarmouth, ME:

Intercultural Press.

This is a workbook designed for individual use. It is designed for "anyone who needs to understand people from a different culture". It explains the importance and advantages of learning about cultural differences and a useful simple definition of culture, that it is "the shared assumptions, values, and beliefs of a group of people which results in characteristic behavior". He stresses the importance of understanding that the cause-effect relationship between the two dimensions, the "invisible" one (assumptions, values, and beliefs) determines the "visible" dimension: behavior, which is dependent on the first dimension. The first two chapters deal with some basic concepts of culture such as the "concept of self, personal versus societal responsibility, concept of time, and locus of control". The activities are varied, including matching concepts to behavior, analyzing dialogues, and problem solving and then analyzing the solution for cultural values. Communication styles, verbal and non-verbal communication, culture in the workplace, and cross-cultural perspectives are explored. This book provides valuable resource materials, including the short introductory readings to the chapters which a teacher would be able to integrate into a language program. They would provide the base for useful, stimulating activities for group and classroom discussions.

Tomalin, B. & Stempleski, S. Cultural Awareness. Oxford, England: Oxford

University Press.

This teacher's resource book provides ESL/EFL classroom activities aimed at developing cultural awareness of the student's own behavior, the behavior of others, and to encourage students to describe and explain their own viewpoint as it has been influenced by their culture. Based on Ned Seelye's framework of "seven goals of cultural instruction" the authors organized 82 task-based activities into seven units. The activities are clearly set out in a user-friendly fashion, defining aims, materials, level of students, duration of the activity, and steps to follow to orchestrate the activity. In addition to the activities, there is a valuable list of student textbooks, videos, and recommended readings for teachers. I believe the activities presented in this book would be useful in facilitating cultural awareness in an exciting way which can be easily integrated into a communicative language learning program.

Uys, J. (Producer, Director). (1980). The gods must be crazy [Video]. (Available from CBS/FOX Video, 1211 Avenue of the Americas, New York, NY 10036)

This film is about the meeting of at least three cultures that do not share the same values or behavioral systems. The story brings together a Bushman from the Kalhari Desert in Botswana, a band of terrorists and their political opponents in power, and a scientist and a school teacher, all of whom come together in the grasslands of the Kalahari desert. The film presents an objective look at the three cultures from an objective outside viewpoint, that of the narrator. The story begins when a Coke bottle is dropped from a plane and is found by Xi, a member of a Bushmen group. The introduction of this modern artifact into their lives disrupts the community spirit of the

group. Xi sets out to find the end of the earth in order to return the bottle to the gods. This film would be a very good springboard to discussions and writing tasks focusing on objective analyses of the students' own cultures, in order to learn more about their cultural self. The topic of the influence of one culture on another and its effects could also be discussed.

Zamel, V. (1997). Toward a model of transculturation. TESOL Quarterly, 31, 341-352.

Zamel warns against reductive thinking on the part of the teacher about the assimilation of their students. She suggests that as teachers provide opportunities for their students to reflect on their learning, reading and writing experiences, that teachers should refrain from drawing simplistic conclusions about the students based on their cultural background. Teachers should use these opportunities to critique their own preconceived notions of the capabilities of international students. She points out that "the reality of cultures is that they are highly unpredictable" (p.350). I would use the points made in Zamel's articles to support the notion that a cultural approach to language learning requires the teachers to participate as a learner in the classroom to not only learn more about cross-cultural communication, but about the students as individuals.

An Annotated Bibliography

On

Rhetoric and Ideology in Composition: L1 and L2

By: Saneh Thongrin

EN 742: Cross- Cultural Communication
Dr. Jerry G. Gebhard
Summer I, 1999

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Rhetoric and Ideology in Composition: L1 and L2

Introduction

Initially presented by Kaplan (1966) as a pedagogical solution to the problems of L2 writing instruction, rhetoric is defined as "a mode of thinking or a mode of finding all available means for the achievement of a designated end. Accordingly, rhetoric concerns itself basically with what goes on in the mind rather than with what comes out of the mouth" (cf. Kaplan, 1966, p.1). This appears to be in accordance with the Sapir-Whorf hypothesis of linguistic relativity, suggesting that different languages affect perception and thought in different ways. This hypothesis asserts that one's native language can influence or determine thought, thus blocking fluency in L2 acquisition (Connor, 1997). This leads to a lot of studies in contrastive rhetoric and one of its new trends is the study of writing across cultural perspectives where students more or less bring with them the rhetorical conventions which result in less acceptable patterns based on native English readers' standard.

Teaching informative writing at Thammasat University for almost 3 years, I consistently found that my students often carried a great number of linguistic and cultural problems. They, for instance, used the direct translation from Thai to English with a lot of mistakes stemming from the interference of their mother tongue. In addition, among several academic work, Thai students who studied in America also mentioned the problems of writing papers as the greatest difficulty in their university studies, (90%) (Gebhard, 1987). From what has been said so far, it is very worth time and efforts to investigate the L1 and L2 writing in terms of rhetorical patterns, problems students encountered, strategies they brought with them, and some pedagogical implications for

both teaching L2 writing and cultural awareness in order to shed the greatest light on L2 writing instruction.

In this annotated bibliography, I therefore put great emphasis on the following research questions:

1. Are there any similarities or differences between L1 and L2 writing in terms of culturally rhetorical patterns? If so, in what way?
2. What are the rhetorical strategies that ESL writers bring with them to the class of L2 writing?
3. Are there any cultural and linguistic solutions to problems encountered by ESL writers? If so, in what way?

Through my investigation, I found a number of research studies, which serve to answer all of the questions posed above. First of all, the rhetorical patterns written by ESL and native English writers were found to be different in that the former were presented with a spiral pattern along with the thesis statement at the end of paragraphs while the latter had a linear development which each sentence contributed to the central thought at the initial position of paragraphs. This seems to support the argument that cultural/social background can be responsible for L2 writing patterns. Second, ESL students indeed brought with them some rhetorical strategies when writing English essays such as direct translation from L1 to L2. Finally, ESL students, in their writing tasks, were unaware of their audiences whereas native students usually got their readers' attention. ESL students were found to have linguistic difficulties and negatively transfer their cultural experience in L2 settings. With regard to this, it is the teacher who has to be sensitive to L1 and L2 differences and provides students with options of styles to choose

from, depending on the audience (Connor, 1999). More importantly, as Connor says, teachers can play the roles of readers, coach, or evaluators according to which stage of students' drafts. In conclusion, I, as a writing teacher, found that the results derived from this investigation were very worth a try. Best of all, they will be of use to my students, who usually have their rhetorical conventions even when writing in English.

Bickner, R., and Peyasantiwong, P. (1988). Cultural variation in reflective writing. In A. C. Purves (Ed.), *Writing across Language and Cultures: Issues in Contrastive Rhetoric* (pp. 160- 176). Newbury Park, CA: Sage.

This study provides me with rhetorical conventions that Thai students bring with them in EFL writing, leading to the different pattern in English essay writing. It does answer the first research question which focuses on culturally rhetoric patterns that belong to ESL and native English writers.

To see the rhetorical differences, Bickner and Peyasantiwong (1988) examined fifty Thai and forty American high school essays written in the L1 using the study data text analyses developed by International Association for the Evaluation of Educational Achievement. The researchers explored the paragraph development in the essays, using a system similar to that of Kaplan (1966). That is, they examined the placement of topic sentences in paragraphs and analyzed the content of the essay regarding the themes and attitudes toward the text. It was found that both Thai and American students tended to begin their essays with topic sentences but they had different ways to write a concluding paragraph. Thai students' conclusions usually included suggestions for changes in behavior and the anticipated results of such changes while the American students' conclusions were speculative counterfactual form, not found in the Thai essays at all. Most of the American essays had a more resolute conclusion than the Thai essay.

Moreover, the Thai essays were less personal and formal and included more definitions while American essay did not have definitions but often used slang terms normally associated with informal speech. The researchers interpreted that the Thai students might be aware of the difference between spoken and written language and applied this to their writing.

Connor, U. and Lauer, J. (1988). Cross- cultural variation in persuasive student writing. In A. C. Purves (Ed.), *Writing across Languages and Cultures: Issues in Contrastive Rhetoric* (pp. 138- 159). Newbury park, CA: Sage.

I see some evidence from this study that even among native English speakers, there are still some different patterns of writing according to their different cultural background. In this study, Connor and Lauer (1988) examined argumentative essays of fifty English-speaking students from England, New Zealand, and the United States. The researchers included linguistic and rhetorical text analysis, syntactic variation using Bible's (1988) multidimensional system, argument structure using Tirkkonen-Condit's argument superstructure (1985), and effectiveness of argument using Toulmin's (1958) rhetorical model. They found some cross- cultural differences in the use of syntactic devices and the effectiveness of arguments. That is, the American students did more poorly in all the measures than the subjects from the other two countries, using less formal and less edited language than did those from England and New Zealand. Their arguments were found less effective due to a lack of evidence supporting their thesis statement.

Crismore, A., Markkanen, R., and Steffensen, M. S. (1993). Metadiscourse in persuasive writing. *Written Communication*, 10, 39- 71.

This study provides me a piece of evidence regarding the similarities and differences of rhetorical patterns across cultures. Undoubtedly, its findings serve to

highlight the first research question. Interested in culture and gender variations in the use of metadiscourse in the United States and Finland, Crismore, Markkanen, and Steffensen (1993) explored whether American and Finnish writers used the same amount and types of metadiscourse and whether genders made any difference. The researchers analyzed the metadiscourse strategies of college student writers writing in L1. Fifty students from each country composed a persuasive essay and twenty essays from each group were selected to analyze for the use of metadiscourse.

The results indicated that the subjects from both countries used all categories (interpersonal and textual) and subcategories (text markers, attitude markers, hedges, commentary, interpretives, certainty markers, and attributors); however, there were some cultural and gender differences found in the amounts and types used. Finnish students and male students used more metadiscourse than American students and female students. However, there was one respect in common, that is, students in both countries employed much more interpersonal than textual metadiscourse. The researchers interpreted that this might be because Finnish students had more opportunities to practice writing the expressive type at school than their American counterparts. They also suggested that foreign language learners might probably benefit from explicit teaching of metadiscourse. Therefore, teachers should be more sensitive to and knowledgeable about metadiscourse and its use in various social and cultural contexts. Moreover, they should teach students what writers actually do regarding metadiscourse when they write and they should teach students to use all types of metadiscourse rhetorically.

Ferris, D. R. (1994). Rhetorical strategies in student persuasive writing: differences between native and nonnative English speaking. *Research in the Teaching of English*, 28, 45- 65.

Ferris's study helps me to see the problems encountered by ESL writers who often bring both linguistic and rhetorical deficits to the writing task. The results also enlighten me how to diagnose students' incompetence in L2 writing and answer all the questions I have posed. In this study, Ferris (1994) analyzed 60 persuasive texts written by undergraduate freshman composition students, the first half of whom were native speakers, and the other half of whom were non-native speakers of English for quantitative, topical structure and rhetorical variables.

The results revealed the differences of texts written by native and non-native speakers. Three types of textual analysis (qualitative, topical structures and rhetoric) indicated that compositions written by non-native writers were different from those written by native writers. First, in the qualitative analysis, native speaker students had a greater number of clauses than did the non-native speaker students. In other words, they wrote longer compositions than did ESL writers. From the topical structure analysis, the nonnative speaker students had more occurrences of subtopics to sentences indicating less effective writing. The different sentence type analysis regarding the placement in the sentence of the topical subject was also found. The nonnative students relied heavily on the use of such discourse markers as *first, however, on the other hand, in conclusion* more frequently than did native students who employed various topic-focus strategies to introduce more frequently than did nonnative students. Lastly, regarding rhetorical variables, advanced native students utilized counter-arguments more frequently than did advanced nonnative writers; moreover, the entire native writers had greater "Added Toulmin Scores" indicating more proficient "informal reasoning" than did ESL writers. Apparently, the analyses yielded a number of variables that distinguished native writers

from ESL writers. Ferris concluded that ESL writers might bring with them a different set of discourse and rhetoric expectations due to the difference of culturally rhetorical conventions in their L1 when coming into composing situations. Moreover, they might have difficulty writing persuasive discourse owing to their relative lack of exposure to the conventions of formal persuasion in English.

Hinds, J. (1983). Contrastive rhetoric: Japanese and English. *Text*, 3, 183- 195.

The Japanese writing pattern also presents another piece of evidence how the Oriental styles deviate from English essay structures. To demonstrate this, Hinds (1983) examined the ki-shoo-ten-ketsu pattern of Japanese prose development, an organization characterized by an unexpected topic shift. Based on Kaplan's study (1966), Hinds revealed that an argument in the Japanese pattern was first developed and then turned into a subtheme without direct connection before all of the sentences reach a conclusion. In other words, the Japanese style of writing was "opening, development, deviation, and conclusion". As Hinds mentioned, this pattern was alien to the Anglo-American readers. Japanese texts also had fewer transitions, which made more cognitive demands on the readers. Hinds also asked Japanese speaking and English speaking readers to evaluate the Japanese version of a newspaper article, which had been translated into English, in terms of unity, focus, and coherence. It was found that Japanese readers consistently rated the Japanese version higher than did the English speaker readers. Hinds indicated that the Japanese rhetorical pattern might cause negative transfer in English composition.

Hinds, J. (1990). Inductive, deductive, quasi- inductive: expository writing in Japanese, Korean, Chinese, and Thai. In U. Connor and A. M. Johns (Eds.), *Coherence in Writing: Research and Pedagogical Perspectives* (pp. 87- 101). Alexandria, VA: TESOL.

To answer the first question, this study makes distinction between English and various Oriental patterns of writing in terms of the presentation of the thesis statement. Its consequences do provide us the clear pictures of the Oriental styles of writing more or less different from those of English.

Hinds (1990) described how writing in Chinese, Japanese, Korean and Thai preferred a "quasi-inductive" approach rather than an inductive or a deductive style of presentation, which was considered incoherent to the English-speaking readers. Japanese writing favored the progression from specific to general patterns, which was in contrast to English, and placed the main idea at the end of paragraph. As Hinds said, this reversed arrangement of ideas was "disorganized, unfocused, or ineffective" (p.90). The Korean text contained an introduction, the development of a topic, turning to an unrelated topic and a conclusion. The thesis statement placed at the end of a text resulted in indirectness of Korea writing. For Chinese, most literature used the Chi-Cheng-Juan-He sequence. That is, the writing began with one's argument, developed that argument, turned the ideas to a subtheme with an indirect connection and brought all those together and reached a conclusion respectively. Thai writing focused on repetition with the conclusion at the end of paragraph. However, Thai expository writing style conformed more closely to English expository writing. Hinds concluded that these Oriental writing styles involved "delayed introduction of purpose" (p. 98) with the implied thesis statement.

Based on Hinds' s argument, English-speaking writers and readers are familiar with deductive and inductive organization. The former has the main idea in the initial position while the latter is characterized as having the main idea at the end of paragraphs. Writing in these four Oriental languages, however, was too implicit in terms of the thesis

statement or conclusion. The purpose of these languages' tasks was therefore to get readers to think for themselves and draw their own conclusion.

Indrasuta, C. (1988). Narrative styles in the writing of Thai and American students. In A. C. Purves (Ed.), *Writing across Languages and Cultures: Issues in Contrastive Rhetoric* (pp. 206- 226). Newbury Park, CA: Sage.

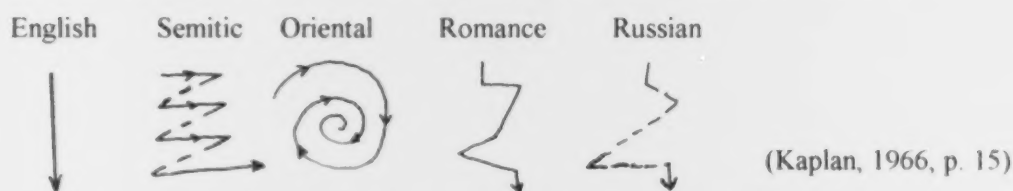
This study provides another evidence for the first research question. Its results also confirm the argument that students' first language can be responsible for some negative transfer to L2 writing. To proof this, Indrasuta (1988) compared narrative essays written by Thai high school students with those written by American highschoolers. For data collection, 30 Thai students and 30 America students were requested to write essays in English and the other 30 Thai students in Thai. Three methods of analysis were included: cohesion analysis (Halliday and Hasan 1976), an analysis of narrative structure (plot, conflict, setting, theme, character, scene, and figurative language), and an analysis of clause functions.

Some differences between language used in the two groups were found. For the use of the narrative, the American students used more implicit themes than the Thai students did. The Thai students in terms of the functions of sentences used more mental state verbs while American used more action verbs. Indrasuta interpreted that these differences were due to cultural factors rather than linguistic factors. For the function of narrative, American students used their essay to captivate their readers' interest while Thai students tried to choose appropriate content and follow the rhetorical convention in order to fulfill the teacher's expectation because Thai students usually conformed to the teacher's guideline. Moreover, when Thai students had to write in L2, they brought with them "the appropriateness of language use and the conventional rhetorical style in the first

language, because the students at this age have steadily been enculturated in their own culture" (p.222).

Kaplan, R. B. (1966). Cultural thought patterns in inter- cultural education. *Language Learning*, 16, 1- 20.

This study is viewed as the very great influence leading to the study of contrastive rhetoric and as the standing point of Sapir-Whorf hypothesis. The consequences of this study impart me the assumption that rhetoric varies from culture to culture and from time to time within any particular culture. Kaplan (1966) analyzed the organization of 598 ESL students' essays, identifying five types of paragraph development. The subjects of this study included Arabic, Hebrew, Chinese (Mandarin), Cambodian, Indonesian, Japanese, Korean, Laotian, Malaysian, Thai, Vietnamese, Brazilian, Central American, South American, Cuban, Spanish, French, American (Italian), and Swiss students.



The researcher found that English expository essays followed a linear development where each sentence contributed to the central thought. In contrast to English, essay writing in Semitic language was based most on a series of parallel coordinated clauses, synonymous, synthetic, antithetic and climatic parallelism. Paragraph development in oriental languages employed an indirect approach, which was "turning and turning in a widening gyre" (p. 10) and coming to the point only at the end. Romance languages and Russian had some aspects in common, that is, essays were permitted a degree of digressiveness. Besides such digressiveness, Russian writers often used a translation in writing. Concluded by Kaplan, students wrote English with different organizational

patterns depending on their first language background and in English essay writing. Furthermore, culture-specific patterns of organization were viewed as negative influences in ESL writing. To combat them, Kaplan suggested that ESL students learning to write essays in English study composition methods constructed with the straight line of idea development in order to fulfill English speaking readers' expectations.

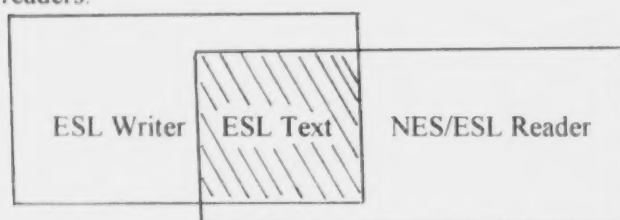
Matsuda, P. K. (1997). Contrastive rhetoric in context: a dynamic model of L2 writing. *Journal of Second Language Writing*, 6, 45- 60.

Writers' cultural contexts might be accommodated with readers' expectations. Through Matsuda's (1997) work, I can apply his models to teach ESL writers in order to solve the problem of L2 writing affected by the different background of writers and readers. Thus, This study unquestionably can shed some light on the third research question which puts more weight on solutions to ESL writers' difficulty.

The researcher develops a model of L2 writing from contrastive rhetoric that helps teachers place insights into the practice of teaching ESL writing. In the static theory of L2 writing, L2 textual organization, which is different from the L1 reader's expectation, results from linguistic, cultural and educational backgrounds. For example, writers composing L2 essays tend to produce rhetorically distinct texts, resulting from the differences in processing, age, relative proficiency, education, topic, task complexity, or audience. Furthermore, the cultural explanation maintains that organizational structures are strongly influenced by the teaching of organizational structures fitting the cultural conventions shared by the readers of the target language.

Matsuda, then, introduces the dynamic model, which considers background of both the writer and the reader, since L2 writers' background and experience in terms of their

language and culture, knowledge and past interaction may be different from those of the readers.



A Dynamic Model of L2 Writing (Matsuda, 1997, p.52)

In this model, both L2 writers and L1 readers, therefore, share the dynamic discourse community. The writers can negotiate their access to the discourse community by becoming familiar with the accepted conventions while the readers can help enlarge the shared areas by growing accustomed to the presence of the text embodying different assumption, experiences and level of discourse expertise. This, hence, makes the interrelationship between the writers and the readers bidirectional. Matsuda concludes that the difference between L1 and L2 writing lies in how and what degree elements of the dynamic model interact with one another. To understand the nature of organizational structures of L2 texts, relevant contexts must be analyzed. Overall, the dynamic model provides teachers with a broader perspective of contrastive rhetoric and makes teachers aware of cultural contexts affecting L2 writing.

Meiko, M. (1999, June). An interview with Ulla Connor. *The Language Teacher Online 21.4: An Interview with Ulla Connor*. Available: <http://langue.hyper.chubu.ac.jp/jalt/pub/tlt/97/apr/connor.htm>

This interview reminds me of the third research question. That is, I consider this work the pedagogical implications for teaching writing with cultural considerations as well as the ways to solve problems regarding negative transfer to L2 writing. Through the

lenses of her expertise, Connor presented both theoretical and practical frameworks toward the instruction of contrastive rhetoric useful to teachers.

In this website, Mieko interviewed Connor for the issue of contrastive rhetoric, beginning with how she became involved in this field. Connor replied that, based on her experience as a Finnish student, EFL writing was a difficult skill and she then was influenced by Kaplan's study (1966), making her interested in contrastive rhetoric or writing across cultures from then on.

When asked about the differences between classical rhetoric and new rhetoric, she explained that western models of writing are mainly based on the rhetoric of Aristotle, which puts more emphasis on the audience awareness and persuasive appeals (logical, emotional, and credibility appeals). New rhetoric, however, focuses both the audience and composing process. When inquired about pedagogical implications, she said that rhetoric helps teachers explain styles of writing across language and cultures, and makes students, when writing in EFL, aware of different writing styles and different audiences' expectation. More importantly, contrastive rhetoric indeed provides students with choices, options of styles to choose from instead of forcing models of writing. What's more, she compared the writing style between people in individualist and collectivist cultures, stating that Japanese students "work in group for the good of the whole group while students in an individualistic culture like the U.S. work for their own good" (p.1-2). Interviewed regarding tips for instruction to Japanese students, who bring with them the "ki-shou-ten-ketsu" pattern, she suggested that teachers concentrate on the readers' expectation. That is, native English speaking readers expect the thesis statement at the beginning of paragraphs with the pattern of "opening, development, and conclusion" and

such explicit transitions as "in summary, in conclusion, first, second". As for error treatment, teachers should focus on content rather than grammar and play the roles of real readers, coach, and evaluators, depending on which stage of draft writing. She also recommended portfolios, peer group revision, and journal writing for writing activities.

Reichelt, M. and Silva, T. (1995/1996). Cross- cultural composition. *TESOL Journal*, Winter, 16- 19.

This practical framework offers some more insight into how to solve problems encountered by ESL writers, who are not normally put in the right place. A cross- cultural composition program seems to be the sound alternative for teachers who have to deal with both native and nonnative English writers. In this program, both kinds of writers can gain, through interaction, both linguistic and cultural knowledge, thus enriching their social and intellectual growth.

Reichelt and Silva (1995/1996) addressed a cross-cultural composition program to ESL and NES college writers without separating them due to some drawbacks of the existing options. In mainstream classes, although both groups of students, in theory, gained benefit from their interaction and new cultural and linguistic insight from one another, ESL writers' conventions and rhetorical patterns might be considered, based on NES standard, intellectual deficiencies. For the second option, basic writing primarily designed for inexperienced NES writers might not be appropriate for ESL writers, who were not necessarily basic writers owing to their competence in L1 or perhaps L2 writing. A third option, ESL writing, seen as remedial course which is "the only sheltered academic environments" (p. 16) available to NNEST students, might place ESL students in a separate and unequal position, thus making them lack "the opportunity to interact with and learn from their NES peers and vice versa" (p. 16).

To solve such problems, a cross-cultural composition course at Purdue University was therefore introduced to ESL and NES writers and to encourage intellectual and multicultural awareness. Students enrolling in this course were 6 ESL and 14 NES students. The goal of this course was "to enhance cross-cultural awareness and communication skills while improving their writing ability" (p. 17). Students were encouraged to get to know one another better and learn to write for a broader audience through small group discussion, reading each other's writing, and individual teacher-student writing conference. There were five writing assignments provided to students. First, a three-to-five page paper about an event in their lives that had changed them in some significant ways helped students learn something about each other's backgrounds. Second, students were required to articulate and reflect their reasons for going to college by comparing and contrasting their own reasons with someone they interviewed. Third, students were required to write a summary and respond to an article about education in order to read, summarize, and react to an article. Fourth, students had to write two essay examinations on the topics provided. For the final assignment, students were required to write collaboratively in order to get more information about each other's background. Besides these activities, the teacher arranged a seating chart in a way intended to encourage interaction among students from different culture backgrounds. It was found that students interacted comfortably and productively in the small groups and lively class discussion. Commenting on the end-of-semester evaluation, students like the course's cultural diversity, openness and interaction through discussion. Such students' comments revealed that the objective of multicultural understanding, communication and collaboration had been met.

Reid, J. (1992). A computer text analysis of four cohesion devices in English discourse by native and nonnative writers. *Journal of Second Language Writing*, 1, 79- 107.

Reid (1992) conducted another close examination into the contrastive rhetoric. The findings also furnish evidence consistent with a number of research studies performed by such scholars as Hinds, Kaplan, or Indrasuta, who found that students' cultural background could transfer to L2 writing. Also, this study is part of the first two research questions. In this study, Reid studied the use of four cohesive devices: pronouns, coordinate conjunctions, subordinate conjunction openers, and prepositions in 768 expository essays written by native English, Spanish, Chinese, and Arabic speaking students for the test of written English. The writer's workbench, a computer text analysis program, was used to analyze the four cohesion variables in the essays.

There were some significant differences among the groups in the frequency with which cohesiveness was used. That is, native English speakers used more pronouns than the others; Arabic subjects employed more coordinate conjunction than the others; Chinese subjects used more subordinate conjunctions than the others; and English speakers utilized more prepositions than the other groups. Besides such differences, Arabic and Spanish writers revealed the similarities in that they used many coordinate conjunctions in writing. The researcher suggested that students learn the linguistic and rhetorical schemata of American academic prose so as to communicate successfully. Teacher should provide students how ideas are expressed in their native languages and in English, provide practices about vocabulary and syntax that help students develop strategies of presentation, and concern more about the shared socio- cultural background assumptions or rhetorical and linguistic knowledge of the academic discourse community.

Scarcella, R. C. (1984). How writers orient their readers in expository essays: a comparative study of native and nonnative English writers. *TESOL Quarterly*, 18, 671- 688.

Besides presenting the rhetorical patterns that are viewed as less effective orientation, ESL writers seem unaware of their audiences, which might be the by-product of their cultural norms. This is in contrast to native English writers who usually get their readers' interest with clear and persuasive development. The first two research questions can be therefore answered by this aforesaid difference.

Interested in comparing how writers introduced a topic to their readers, Scarcella (1984) studied the function of initial sentences in 110 native and nonnative English-speaking freshman essays. The researcher found that nonnative speakers tended to use longer but less effective introduction to the topic. Native English writers, on the other hand, used various kinds of linguistic devices to get readers' attention and help readers identify the participants' objects and events in their essay. According to Scarcella, this difference might be because the native subjects got more familiar with the readers. The researcher also indicated that teachers should develop not only students' linguistic knowledge but also their discourse and cultural knowledge which tells students about their readers' interests and about how to get readers' attention with the clear thesis. Besides, teacher might provide students with information on topics in order to develop cultural knowledge. Students are also required to work on audience awareness and the cultural norms and expectations of their audience.

Silva, T. (1993). Toward an understanding of the distinct nature of L2 writing: the ESL research and its implications. *TESOL Quarterly*, 27, 657- 677.

There is some evidence revealing that L1 and L2 writing are identical in terms of a recursive composing process involving planning, writing, and revising to develop the

ideas and find the suitable rhetorical and linguistic means to express them. However, a closer examination into L1 and L2 writing shows some salient differences, which are viewed as the primary guidelines that help ESL writers know how to write native-like English essays in order to fulfill readers' expectations. Brought into focus, the findings can shed light on every question used as an organization of my paper.

Reviewing 72 research reports regarding (a) direct comparison of ESL and NES writing and/or the L1 and L2 writing of ESL subjects and (b) L1/L2 studies in which one group of nonnative English speakers wrote only in English and another group wrote only in their L1, Silva (1993) comes to the conclusion that L1 and L2 writing is different in numerous ways. That is, in the writing process, L2 writers plan less, have more difficulty due to a lack of lexical resources; they reread the text less and exhibit less ability to revise in an intuitive manner. Moreover, L2 texts compared to texts produced by L1 writers are simpler and less effective. At a discourse level, L2 texts usually do not meet expectations of native English speaking readers and consist of distinct patterns of exposition, argumentation and narrative, thus being considered less appropriate and acceptable. Concerning the style for writing, L2 writers use simpler style, more coordination, less subordination, less noun modification, fewer passives, short words, less specific words, less lexical variety and sophistication. Silva concludes that L2 specialists should look beyond L1 writing theories, better describe the unique nature of L2 writing, look into the potential sources of this uniqueness such as cognitive, developmental, social, cultural, educational and linguistic features, and develop theories that sufficiently explain L2 writing. Such theories should serve both L2 writing practitioners and inform and enhance L1 theories of writing "by providing them with a true multilingual,

multicultural perspective by making them more inclusive, more sensitive and ultimately, more valid" (p.664).

Silva, T. (1997). On the ethical treatment of ESL writers. *TESOL Quarterly*, 31, 259- 363.

Since ESL writers are different from native English students in terms of linguistic and cultural background, choices of learning, approach to instruction, and criteria for evaluation should be taken into consideration. I choose this study because it provides the whole framework for teachers to treat ESL writers and the way to deal with the arising problems such as inappropriate instructions or evaluation. Silva (1997) suggests 4 basic ways with which ESL writers need to be treated: (a) their academic and cultural background, (b) suitable learning contexts, c) appropriate instruction and d) fair evaluation. First of all, teachers should understand that these writers might be very different from native English speaking students in important ways. ESL writers are from several different cultures, rhetorical tradition, and linguistic background and they might bring with them cultural distinct strategies for writing, for example. As a result, their writing products might not be comparable to those composed by native English speaking students.

Teachers, regarding learning contexts, should provide students with suitable instructional contexts. Students, for example, should be provided with the choice of enrolling in such classes as mainstream composition classes, basic writing classes, sheltered ESL classes, or classes designed to accommodate all kinds of the students. In addition, teachers should keep in mind that curricular, materials, and practices successful with NES writers might not work well with ESL writers who might have problems with rhetorical notions (reader-based writing, directness), linguistic notions (syntactic and

lexical variety), conventional notions (citation and quotation), and strategic notions (drafting and revising). Working with ESL writers may therefore require more patience than working with native English speaking students.

In regard to instruction, teachers "must provide appropriate instruction, which should explicitly recognize students as intelligent human beings and unique individuals with their own views and agendas and their own interesting stories to tell, not as blank slates for teachers to inscribe their opinions on nor as buckets to be filled with their teachers' worldly wisdom"(p.361). Silva also suggests that ESL writers be provided with control of "the why and what of writing" and that teachers place more weight on "the how, where and when" and on facilitating instead of controlling their writing. For evaluation, they should understand that L2 acquisition is a slow and gradual process and should not expect ESL students' writing to be comparable to that of native English speaking students and that ESL writers' rhetorical differences only represent their cultural background, not cognitive competence.

Soter, A. O. (1988). The second language learner and cultural transfer in narration. In A. C. Purves (Ed.), *Writing across Languages and Cultures: Issues in Contrastive Rhetoric* (pp. 177- 205). Newbury Park, CA: Sage.

Another study related to the cultural differences that result in different styles of writing reveals the similar results supporting the argument that ESL students do bring with them the social and cultural experience in L2 settings. Sotor (1988) examined story structures in the English essay writing of English, Vietnamese, and Arabic speaking students in Australian schools. She developed the story structures to determine the amount of "story of story", setting, scene, and plot.

The result indicated that all groups had stories that contained setting, attributes of setting, character, and action with some differences. The Vietnamese stories put more weight on the plot or presenting a context for the stories while the Arabic students focused more on information regarding the scene of the story than the other groups of students. Arabic students also wrote narratives "that were more English in their structures" (p.195) but tended to write with descriptive digressiveness. She also mentioned that factors that resulted in difficulties for ESL writers beyond the lexico-grammatical systems might be explored and understanding the socio-cultural factors might be necessary. Alternatively, teachers might present comparative narrative discourse structures to ESL students.

Uzawa, K. (1996). Second language learners' processes of L1 writing, L2 writing, and translation from L1 into L2. *Journal of Second Language Writing*, 5, 271- 294.

Because ESL writers are often said to employ their L1 or translation in the process of L2 writing so as to compensate for their lack of vocabulary, it will come as no surprise that their English essay writing reflects the way they express their thought into the target language. In other words, students can take advantage of their first language or culture in L2 contexts. The findings are therefore related to the second research question in that students do use some rhetorical strategies to facilitate their L2 writing and still rely heavily on their cultural background.

In the study, Uzawa (1996) investigated the writing process of unskilled Japanese student writers who wrote in Japanese and English by using think-aloud protocols as the data for analysis and focusing on characteristics, patterns and the quality of L1 and L2 writing and translation. Uzawa found that L1 and L2 writing had a great deal in common.

That is, most students generated ideas before writing but they did not organize these ideas in any way or develop them to form a unified text before writing. In L1 and L2 writing tasks, their attention levels in four categories, metacognitive, discourse, language use, and personal, were "unexpectedly very similar" (p.284). Regarding their tasks evaluated, it was found that their scores on language use in L1 and L2 writing tasks were similar but scores on language use in the translation task were significantly greater than that in the L2 writing task. Uzawa also stated that translation tasks might be of use to L2 learners because of their frequent attention to language use during translating processes. Interviewed in the in the prewriting sessions, most students in this study indicated that both translation and L2 writing tasks are helpful for learning and improving second language. He finally concluded that translation tasks might provide unskilled writers with opportunities to learn how to present and organize ideas in their L1 and L2 by translating and L1 text prepared by a skilled writer.

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ANNOTATED BIBLIOGRAPHY:
INTERCULTURAL ADJUSTMENT WORKSHOPS

Patricia L. Miller
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July 6, 1999

RESEARCH FOCUS: INTERCULTURAL ADJUSTMENT WORKSHOPS

The mono-cultural world that I grew up in is changing. As world immigration trends continue to rise, it is highly probable that Americans will come into increasing contact with individuals from other cultures. There are a number of reasons for this. First, immigration to the United States is increasing annually; and with increased immigration, the number of second language students in school rises. Second, the number of foreign students seeking degrees at U.S. universities is on the rise. In addition to those studying for degrees there is significant short-term training, in a variety of fields, including health, business, computer science, to name only a few areas. Although many of the foreign students are only sojourners, in the U.S. for a short, determinate period of time, many of them stay, become residents and subsequently citizens. Third, business has become international; Americans increasingly work overseas, and concomitantly, those of foreign cultures work in the U.S. Fourth, U.S. organizations carry out significant training overseas. With this rise in the movement of foreign peoples, it is important that we know how to communicate interculturally and to adjust and adapt to other cultures. In our growing diverse world, Barlund's concept of a global village (Samovar & Porter, 1994), I envision people learning to live as villagers, becoming poly-cultural, so that each new cultural experience is additive. As each new cultural experience expands and enlarges us, we become more capable of understanding ourselves. This, in turn, contributes to better understanding others. Through this additive process, we become a little more like the "other," without giving up ourselves.

Consequently, to respond to the changing environment of diversity, there is a need to provide relevant information on cultural adjustment. The audience for this information would include the following: 1) students of education; 2) foreign students on campus for both short-term training and degree programs; 3) employees of international corporations; 4) U.S. government employees, including Peace Corps Volunteers; 5) school teachers working with second language students and interested people from the community who want to increase their knowledge about cultures and people.

The research that I have conducted and is summarized in the following bibliography provides foundational information for development of intercultural workshops that could be adapted according to the requirements of the situation. These requirements might include

whether the audience was foreign or American, their level of English, whether their time in the U.S. was short or long term, and time allotted for the workshop. The investigation covers two broad areas: 1) Knowledge about cultural adjustment processes; and 2) Useful intercultural adjustment activities. I have framed these two topics into the following research questions:

- What are the processes of cultural adjustment?
- What are useful intercultural adjustment activities?

I would like to strengthen my academic knowledge in the aforementioned areas, and I would like to build up an arsenal of intercultural adjustment activities. In addition, although not specifically mentioned in the research criteria, I am interested in learning more about Chinese intercultural communication and values.

ANNOTATED BIBLIOGRAPHY
INTERCULTURAL ADJUSTMENT WORKSHOPS

QUESTION ONE: What are the processes of cultural adjustment?

Agar, M. (1994). Language shock: Understanding the culture of conversation. New York, NY: Quill Morrow.

Michael Agar, professor of linguistics and anthropology at the University of Maryland addresses the issue of cultural adjustment and acculturation through communication. Successful communication, he says, is the comprehension of context, and the culture blended in with the language. His stated purpose for the book is to "reveal language and culture in a new way to help make a multicultural world work" (p. 8).

The defining concept for the book is the relationship between language and culture, an inseparable one that he terms *languaculture*. This concept defines who we are, how we interact, and what we value; and these values and behaviors -- our culture are demonstrated through our language. With languaculture as the foundation, and from the perspective of an ethnographer, Agar tells a series of stories that demonstrate how culture is evident in language.

The beginning point in cultural understanding is noting differences, especially differences that are problematic in language or behavior. The term he uses for these differences is *rich points*, and they surface when suddenly you don't know what is going on. After you discover a rich point, you explore it through observation and inquiry. The second step is to link the rich point to a perspective or schema, called a *frame*. For example, one of the stories he presents takes places in Mexico. A businessman is trying to hurry his Mexican counterpart into a meeting. Finally, the Mexican turns around and says, "Ole!" accompanied by a fling of his right hand upward as if he were a matador. This incident was told to the author, and he was confused. Why did this happen? Then the author himself was doing business in Mexico, and his counterpart told him that Americans were always in such a hurry... that Mexicans have to *capotear* a little before they can get down to business. This is another rich point, and the idea is to string these related rich points together and come up an explanation that perhaps relates to cultural identity. In this case, *capotear* is what

the matador does before he actually begins the duel with the bull: the two play back and forth, checking each other out, sampling each other, as it were. This rich point is connected to the first in that the Mexican businessman felt pushed and wanted to *capotear*. According to Agar, we begin to understand a way of thinking in Mexico, that business cannot be conducted immediately, that life is slow, and that we must get to know each other before a little before the actual work begins.

The book is full of stories such as this that analyze discourse. It is informative, humorous, and especially valuable to the individual interested in the relationship between language and culture. Although readily accessible to the layman, it is a scholarly book based on linguistic, anthropological, and cultural concepts.

Adler, P. (1987). Culture shock and the cross-cultural training experience. In Luce, L.F. and Smith, E. (Eds.), *Toward Internationalism*, 2nd edition. (pp. 25-35). Cambridge, MA: Newbury.

The purpose of Adler's article is to present culture shock in a positive light where "the individual gains both experiential and cognitive learnings that facilitate a high degree of self-understanding and personal growth" (p. 25). Four basic questions provide the core of his discussion: 1) the definition of the cross-cultural learning experience; 2) the kind of learning that takes place during the experience; 3) how the individual is inherently different as a result; and 4) the implications of this type of learning.

First, "A cross-cultural learning experience can be defined as a set of situations or circumstances involving intercultural communication in which the individual, as the result of the experiences, becomes aware of his own growth, learning and change" (p. 30). Second, two types of learning occur: increased cultural awareness, where the individual understands that people are products of unique cultures that have their own assumptions and beliefs; and self-awareness, where the individual realizes that he too is a product of his own culture with a different set of beliefs and values. Third, the individual is different because he becomes aware of the significance of his own feelings and how to manage them through cross-cultural skills. According to Adler these skills can be perceived as behavior and attitudinal learnings and include increased tolerance,

sensitivity, and empathy. Finally, the implications of this type of learning relate to personal growth and understanding as well as increased intercultural understanding.

Adler's positive view of culture shock as a learning experience is especially valuable as counterpoint to the negative associations of culture shock. Personal growth is a highly desirable aspect of life.

Boas, F. (1986). Language and thought. In Valdes, L.M., (Ed.), Culture bound. (pp. 5-8). New York: NY: Cambridge University Press.

This brief article is an excerpt from the author's 1911 work, the Handbook of American Indian Languages. In it, Boas discusses his belief that language, thought, and culture are interrelated, that they mutually influence each other. He uses examples from what he terms "primitive" cultures, which would now be referred to as "Native American," to illustrate his ideas. A diagram of his beliefs might appear as follows:

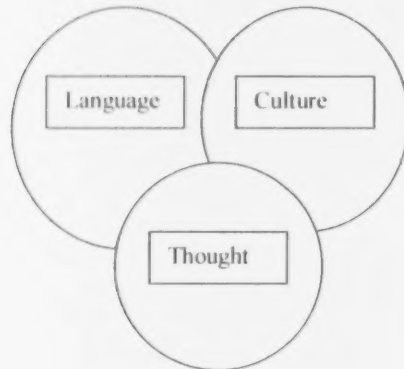


Figure 1. Demonstrates the interrelationship of the three areas.

The principal point is that different cultures express concepts in different ways depending on how they perceive the concept or if they utilize it in daily life. Boas specifically compares abstract concepts in western thought which have been inherited from the Greeks to again what he terms "primitive" cultures. He equates primitive cultures to agrarian cultures that do not normally discuss abstract ideas. An example he

uses is the following sentence in English: *the eye is the organ of sight*. He says that the Indian (Native American) might not be able to articulate *the eye*. Instead, he would have to say it as: *the eye of a person* or *of an animal*. The Indian might also be unable to perceive idea of an eye as standing for a whole class of objects. Instead, he might have to specify by an expression like, *the eye here*. It would also be difficult for him to express the idea of organ with only one word and would designate it by an expression like *instrument of seeing*. Consequently, the whole sentence might be translated as *An indefinite person's eye is his means of seeing* (p.5).

The practical application of this article is related to cultural adjustment, and how culture and thought are manifested in language. In addition, it is related to language teaching; learners need to understand the culture of the target language so that they can put its grammar into perspective.

Datesman, M.K., Crandall, J., & Kearny, E. (1997). The American ways: An introduction to American culture, 2nd edition. Upper Saddle River, NJ: Prentice Hall Regents.

The American Ways is a thorough resource for the teacher of American culture. Principally, however, the book is designed as a text for high-level to advanced students with TOEFL scores of 500 to 600. Because the grammar is not controlled, and the vocabulary ranges from 3,000 to 4,000 words, the book would be a good choice for English for Academic Purposes (EAP) programs.

As a teacher resource, The American Ways provides a panorama of information about traditional mainstream American values, their origin, and the effect of these values on institutions and life in the United States. Topics included are religion, business, government, race relations, education, recreation, and the family. Three chapters are particularly useful: 1) the introduction with its description of the United States as a nation of immigrants, accompanied by informative and well-presented charts and graphs depicting immigrant statistics; 2) chapter 2, Traditional Beliefs and Values of American Culture which discusses six salient mainstream American beliefs accompanied by a logical framework for their development; and 3) chapter 9, Education in the United States, which provides a concise and informative overview of the American educational system.

Moreover, the book has two additional uses for cultural training. First, much of the content is supplemented with visual, including graphic and pictorial presentation; consequently the book includes ample ideas regarding visual communication of information. Second, each chapter includes up to fifteen interactive, observational, and comprehension and reinforcement activities that can be appropriately selected.

Gebhard, J. (1987). What does it mean to be a Thai student at an American university? A Journal of Language Teaching and Learning in Thailand, 17, 13-21.

This article, about the adjustment of Thai students at a mid-size U.S. university, is noteworthy because it is written from the perspective of the student. Its purpose is to inform educators in Thailand regarding the challenging undertaking of tertiary study for foreign students in the U.S. in order that preparation might be made available to those students intending to study overseas.

The article is divided into two principal parts: 1) being a Thai student at an American university, which includes the challenge of academic English, as well as adjusting to American culture; and 2) suggestions for preparing students to study in the U.S., accompanied by a list of recommended texts and readings.

Several findings bear attention. First, the Thai students have problems with academic English, which surprises them. The author recommends a TOEFL of 600 and a period of time at an English institute focusing on EAP to facilitate the problem. Second, when Thais find themselves in, according to the author, the second stage of culture shock, encountering differences that produce discomfort, they retreat from the American community into the comfort of their own ethnic group. The recommendation here is prior preparation so that adjustment to American culture can be seen as a positive, perhaps exploratory experience.

Particularly interesting are the student excerpts on the perspective of their adjustment. The happy ending is, of course, they do adjust.

Kim, Y.S. (1994). Adapting to a new culture. In Samovar, L. and Porter, R. (Eds.), Intercultural Communication, 7th edition. (pp. 392-404). Belmont, CA: Wadsworth.

The cultural adaptation process is characterized by stress – produced by acculturation, or adjusting to new cultural values and customs, as well as deculturation, which is the unlearning of old responses. Stress is followed by adaptation, which leads to internal growth. Given that there is a process to cultural adaptation, some people adapt more quickly than others. It is the premise of this article that cross-cultural adaptation is primarily reached through communication.

The author identifies two principal types of communication necessary for adaptation: personal communication and social communication. Personal communication can be thought of in terms of host communication competence, that is, the overall capacity of a stranger to decode and encode information in accordance with host cultural practices of communication. This includes knowledge of the language and social norms. Host communication competence can be divided into cognitive competence, which is knowledge of the culture, language and sociocultural norms; affective competence, which is the capacity to deal with problems and challenges of the country; and operational competence, which is the ability to express the other competences interpersonally.

The second principal type of communication is social communication. Social communication includes both interpersonal communication and mass media communication such as television and movies. This type of communication is particularly important because it provides an indirect connection the culture's beliefs and values.

Stranger communication is affected by two environmental factors: host receptivity and conformity pressure and ethnic group strength. If the host country is not receptive to the stranger, he can withdraw into the security of his ethnic group and lose the opportunity to interact and hence, communicate.

In addition to the aforementioned conditions, Kim believes that the stranger's internal conditions can affect adjustment and communication. These include preparedness, or the level of host country competence prior to arrival; ethnicity, which includes related beliefs and values that can influence adjustment; and personality. The personality factors most closely associated with adjustment are openness, flexibility, tolerance for ambiguity, and strength of character.

Returning to the indirect question posed earlier in this discussion regarding why some strangers adjust more quickly than others, all of the learning required for cultural adjustment occurs through communication. Consequently, increased participation and communication with the host culture equal a more rapid adjustment. Communication is at the heart of the process linking strangers to the host culture sociocultural milieu (Kim, p. 400).

Kohls, R.L. (1979). Survival kit for overseas living: For Americans planning to live and work abroad. Yarmouth, ME: Intercultural Press.

This nifty ninety-five page book is highly accessible and still relevant thirty years after initial publication (A second edition was published in the eighties.). It is divided into twenty-two brief chapters, each full of useful information. The chapters can be sampled at will, without reading the entire book. I found the following chapters to be the most useful:

- Chapter 7 – “Comparing and Contrasting Cultures” presents Kluckhohn’s and Stodtbeck’s five orientations to classify beliefs and behaviors: a) human nature; b) relationship of man to nature; c) sense of time; d) activity; and e) social relationships.
- Chapter 8 – “What Makes an American” provides a list of common proverbs that illustrate aspects of American life.
- Chapter 12 – “A Strategy for Foreigners” provides a ripple plan for getting acquainted with one’s surroundings.
- Chapter 18 – “Culture Shock: Occupational Hazards of Overseas Living” presents tried and true information. This includes a list of symptoms of culture shock and a graphic charting of culture shock waves over a 2-year period.
- Chapter 19 – “Rx for Culture Shock” presents positive steps to minimize the impact of culture shock.
- Chapter 20 – “Skills that Make a Difference” includes a list of sixteen skills conducive to cultural adaptation, the most important of which are a sense of humor, low goal-task orientation, and finally, the ability to fail.

The ability to fail is especially important in cultural adaptation. We have to keep reminding ourselves that we are only human, and all we should expect of ourselves is the best we can deliver.

Lewis, T. & Jungman, R. (1986). On being foreign: Culture shock in short fiction. Yarmouth, ME: Intercultural Press.

The Introduction of this book is a pre-requisite for comprehending the selection of short stories in the anthology. The authors use the phrase, "the experience of being foreign" to refer to a total period of adaptation to another culture. This idea of the experience of being foreign is not new and predated Oberg's coining of culture shock in the sixties. Particularly, the idea was discussed in fiction in the mid-1800's in Henry James' The American, and later in Forster's A Passage to India and London's In a Far Country. In fiction, just as in the cultural literature two views on the experience of being foreign have been presented. The negative one, full of misfortunes of maladaptation is expressed in London's In a Far Country; a more positive one, somewhat akin to Adler's views is expressed by Czeslaw Milosz who discusses the forces of personal transformation inherent in the experience.

Two recognized charts of cultural adjustment are shown in the introduction. The W-curve graph by Gullahorn shows one low point in the foreign culture and another on upon re-entry home. The second graph, entitled the Culture Shock Cycle, a modification of the former by Robert Kohls, shows two low points throughout the sojourn period. His graph looks like a wave.

The editors have created a third graph showing six phases of the emotional intensity of the experience of being foreign. The middle phase, that of increasing participation is where the greatest conflict occurs. Those who are successful go on to the phase of adaptation and acculturate. Concomitantly, as they acculturate to the new culture, they de-culturate, or lose their own. I personally do not agree with this interpretation and prefer to think of acculturation as an additive process so that one ends up being bi-cultural, poly-cultural, or transcultural. Brislin's concept of "shared fate," where the sojourner identifies deeply with the host country is presented. Hall refers to this concept as congruence, what writers are trying to achieve and what we are

all trying to achieve throughout life's journey. The experience of being foreign ends with the fifth phase – adaptation.

The anthology presents a series of short fiction related to each phase: 1) the Preliminary Phase includes authors David Rubin, Julio Ramon Ribeyro, and Arthur Schnitzler; 2) the Spectator Phase has stories from Paul Bowles, Kurt Kusenberg, Katherine Mansfield, and G.S. Sharat Chandra; 3) the Increasing Participation Phase represents Albert Camus, Jane Bowles, and Herman Hesse; 4) the Shock Phase presents fiction from Paul Bowles, Stephen Crane, and Joseph Conrad; 5) the Adaptation Phase includes John Bovey, Oliver La Farge, Rudyard Kipling, and Jorge Luis Borges; and 6) the Re-entry Phase includes Paul Theroux, George Moore, and Jorge Luis Borges.

This should be a very useful book for academic English programs for foreign students or for "sheltered" university composition courses. In the latter, it would provide a foundation for using writing as a process to develop thought. In addition, it would provide background reading for anyone going abroad.

Oberg, K. (1979). Culture shock and the problem of adjustment in new cultural environments. In Smith, E. and Luce, L. (Eds.), Toward Internationalism: Readings in cross cultural communication, 1st edition. (pp.43-46). Rowley, MA: Newbury.

This is a very brief and apparently well-respected article on culture shock and adjustment by anthropologist Kalvero Oberg, who came up with the term of culture shock. It is well respected because it is repeatedly included in newer editions of cultural anthologies.

Oberg is well-known for his analogy of culture shock to a disease: "an occupational disease of people who have suddenly been transported from abroad...(which) is precipitated by the anxiety that results from losing all our familiar signs and symbols of social intercourse" (p.43).

He defines four stages of culture shock: 1) the Honeymoon Stage which is characterized by red carpet treatment, fascination with the culture, and the noting of similarities; 2) the Hostility and Aggression Stage, derived from unexpected problems and characterized by criticism of the host country; 3) the Initial Adjustment Stage where increasing familiarity with the environment and newly acquired cultural

knowledge enable problem solving; and 4) the Adjustment Stage where the visitor "accepts the customs of the country as just another way of living" (p. 45).

Oberg's article provides a solid base for learning about culture shock and adjustment. However, it would be well to supplement it with other articles more recently published to provide a multi-perspective view of the phenomenon.

Ogami, N. (Producer & Director). (1986). Cold water [video]. Boston, MA: College of Communication, Boston University.

The "Cold Water" video presents intercultural adjustment and values from the perspective of foreign students in the United States. The title refers to culture shock and was part of one student's reaction to what it felt like to come to the United States: like jumping into cold water.

Students from 13 countries share their experiences and feelings on six principal topics: 1) culture shock; 2) communication; 3) time management; 4) the concept of privacy; 5) American characteristics; and 6) preparation of foreign students for cultural adjustment. Dr. Robert Kohls, author of Survival Kit for Americans Living Abroad, as well as other books and President of Meridan House, an organization devoted to intercultural exchange, communication and understanding, together with a Latin American counterpart, provide narration and tie the comments of the students together.

The students voiced problems with adjustment, especially when confronted with a different value system that made them question their own, problems with aloneness and not being included, and problems with how to use the language they thought they knew before arrival. In addition, they had concerns about the American characteristics of directness, impatience, privacy, "superficiality," competition, and informal and "challenging classroom conventions."

As the students voiced their concerns in retrospect, they also indicated how they had eventually solved their problems. Kohls and his colleague provided deeper elaboration and more perspective on the student themes. One of the final conclusions of the video was that it is the sojourner who has to make the effort to adjust, or the first step to actually experience American culture.

Although one might disagree with some of the generalizations provided by the commentators, "Cold Water" provides a solid basis for discussion and reflection for teachers, foreign students, and others involved in the intercultural process.

Rong, L. (1987). Culture shock – A painful but positive way to a better understanding of the world. Unpublished manuscript, Indiana University of Pennsylvania at Indiana.

The paper discusses three topics of culture shock: 1) Culture shock in general; 2) Culture shock in specific cases with emphasis on the experiences of Chinese students in the United States, and 3) Culture shock as a painful but positive way to a better understanding of the world. Topics 1 and 3 have already been covered elsewhere in this bibliography and are not extended in Rong's report. Consequently, the focus of this annotation is on topic 2: the Chinese experience with culture shock in the United States.

The author presents the cultural adjustment experiences of three Chinese students at American universities. One woman went through four stages of culture shock and has now adapted to American culture after five years in the U.S. Another woman, after 7 months in the U.S. is in Stage Two: Irritation and Hostility and is miserable. On the other hand, her husband has adjusted by participating in a variety of activities with Americans. He says:

"You cannot passively wait there for a miracle to happen.
Nobody will come and nobody will save you. You have
to face whatever you have got and try to find a way out.
It is not others that you can depend on; you have to depend
on yourself."

The attitude expressed in the quotation above reminds me of the protagonist in the Chinese movie, *To Live*. He stoically met one calamity after another, faced it and found a way out.

The paper does not mention any particular Chinese values that might assist or inhibit cultural adjustment or any aspects of American culture that are particularly difficult for the Chinese. However, the paper serves as a rich point for me because it has made me wonder about several things that I have already noted. First, as was

presented in this paper, I know of several instances where the Chinese male adjusts well but his wife does not. I wonder why. Second, it seems the Chinese, and especially the male, for reasons unknown, might have fewer problems adjusting to American culture. I wonder if this might have anything to do with their values and historical background. This question merits further research.

Weaver, G. (1994). Understanding and coping with the cross cultural adjustment stress. In Weaver, G. (Ed.) Culture, communication and conflict: Readings in intercultural relations. (pp. 169-179). Needam Heights: MA, Simon & Schuster.

Weaver addresses three principal elements of culture shock that he believes essential to understanding and coping with the cross cultural adjustment process: 1) What culture shock is; 2) Why it occurs; and 3) Some implications for cross-cultural orientation or training programs..

Regarding the description of culture shock, although he references both Oberg's conception of it as a disease and Adler's perception of it as a normal part of the adaptation process to another culture, he believes it to be as simple and normal as adjusting to any new environment. One of the most important points he makes is: "ultimately, the psychological make-up of the individual may be the most important factor in cultural adjustment" (p. 170).

He draws on and expands the three basic causal explanations for culture shock found in the literature: 1) the loss of familiar cues, which includes familiar things and reactions; 2) the breakdown of interpersonal communication in any part of the system, which results in pain for the sojourner; and 3) an identity crisis which occurs when we discover who we are no longer fits the environment. This discovery allows for the "birth of a new system or identity" (p. 175). This is adjustment.

Finally, in the section on "Implications for Cross-cultural Orientation or Training, he deplores the "cookbook" approach to training in favor of solid orientation. Solid orientation would include the following: 1) an understanding of the concept of culture; 2) an understanding of the dynamics of cross-cultural communication and adaptation; 3) attention to the sequence of topics, including "raising the consciousness" of the home culture of the participant first; 4) the use of participatory or experiential

exercises, so that the participant has an opportunity to experience some of the confusion and ambiguity inherent in culture shock; and 5) sojourner inoculation, including a laboratory minidose of the breakdown of communications, loss of cues, and even identity loss. This would be followed by such coping behaviors as stress management.

This article is informative, comprehensive, and useful; it is an especially valuable resource for those involved in orientation and training programs.

Wenzhong, Hu, & Grove, C. (1991). Encountering the Chinese: A guide for Americans. Yarmouth, ME: Intercultural Press.

Encountering the Chinese: A Guide for Americans is a user-friendly book on Chinese culture written for Americans intending to interact with Chinese from the People's Republic of China (PRC). It is more of a functional, practical book than a scholarly one. One would assume it to be trustworthy because it was collaboratively written by an American and a Chinese. According to Jan Carol Berris, the Preface writer, the book will also be useful to Americans encountering the Chinese in the United States.

The author's purpose is to describe the most important patterns of Chinese behavior from the PRC. The book is divided into three sections: 1) Chapter I, which includes information on Chinese values and customs; 2) Part I, including chapters 2-10, which provide advice and information for Americans and Chinese interacting anywhere in the world; and 3) Part II, which presents information pertaining to the PRC, specifically intended for Americans who would live there.

Chapter I provides fundamental information on Chinese values: that they traditionally have been an agrarian society, and have highly developed group values. Thus it is a highly relational society with life centers around the basic units of family, school, work, and community. Characteristic values include collectivism, with the individual subordinated to the group; hierarchy, with an unequal distribution of power according to age, seniority, rank, maleness, and family background, all reflected in the language; and intragroup harmony with the avoidance of conflict in interpersonal relations. This appears to be in line with Confucian values.

The book presents an enumeration of Chinese values ascertained from a survey. Listed herewith are those values I regard most important to be aware of when teaching Chinese: humility; the importance of observation of rites and rituals; kindness and forgiveness; moderation; patience; sense of cultural superiority; adaptability; having a sense of shame; contentedness with one's position in life; wealth; harmony; loyalty to superiors; reciprocation of greetings, favors, and gifts; ordering relationships by status; non-competiveness; resistance to corruption; repayment of both the good and evil that another person has caused you; and protecting your face.

Especially worthwhile are the discussions of the concept of face, time, education, and examples of Chinese indirect communication in sensitive situations/negotiations, when saying no would violate the harmony of the relationship.

This is a solid foundational book on the nature of the Chinese. It might be a good idea to extend the basic knowledge provided in this book with further information.

QUESTION TWO: What are useful intercultural learning activities?

Kohls, R. & Knight, J. (1994). Developing intercultural awareness: A cross-cultural training handbook, 2nd edition. Yarmouth, ME: Intercultural Press.

The authors state that the text is a simple, how-to book that demonstrates how to lead a workshop designed to develop intercultural awareness in a culturally naïve audience. It is designed for the trainer with some cross-cultural background and experience rather than the novice. The format of the book follows what Kohls refers to as the generally accepted method for cross cultural training: 1) culture general material and exercises; 2) information about the country of the participant; and 3) a country-specific phase directed to the country where the participants are headed. The book, however, concentrates on the culture-general phase with some information dedicated to the U.S., assuming that the participants are from the United States. The purpose of the entire book is to develop intercultural awareness.

The book is divided into four sections. The first part presents two workshop designs/schedules, one for two days, and one for one day. This outline is very helpful. Each activity is titled and labeled as, either, Resources, Case Studies, Appendices, with

games and other resources, and Mini-lectures. The training handbook is designed to be used together with the second edition of the Survival Kit for Overseas Living, since it provides content for the Mini-lectures. The second part -- Resources, includes 16 intercultural activities; the third part -- Case Studies, includes 26 studies representing adjustment problems in 16 countries and 2 geographical regions, including the U.S.A. The case studies are organized by cultural issues and present situations to be discussed and possibly solved with the objective of raising cultural awareness. The fourth section is the Appendices that includes detailed information on 10 simulation games, as well as where they can be purchased, a list of culturally-oriented organizations, cultural movies, including *Dances with Wolves*, *El Norte*, *the Gods must be Crazy*, and *Witness*, all of which I have used in cultural classes in the past and wondered if they were really appropriate. Now I see that indeed, they are sanctioned by Robert Kohls!

Shirts, Gary, R. (1979). *BaFa BaFa BaFa*: A cross cultural simulation game. [game]. Del Mar, CA: Simile II.

BaFa BaFa BaFa, which translates into the number six (but the consonant will vary according to the name of the person who says it), is a cross-cultural simulation game with three objectives: 1) to create a situation which allows us to explore the idea of culture; 2) to create feelings which are similar to those one will likely encounter when one travels to a different culture; and 3) to give participants experience in observing and interacting with a different culture.

The game introduces two cultures, the Alphans, who are a group-oriented, patriarchal society. The men are the "supreme beings" and the women are considered to be the "property" of the men. The culture values indirect communication and demonstrativeness. The Beta culture, on the other hand, is a culture based on commerce, which speaks the "Betan Trading language." Value in this society is placed on being an effective trader, similar to Wall Street in the United States. The Betan communicates directly when trading, but he also uses gestures that have indirect meaning.

The participants learn the rules of the game, are divided groups and separated. Then they learn and practice the rules of their cultures. The two cultures get to know

each other through an exchange of observers who report back on cultural norms, and then visitors who interact in and try to adapt to the culture. After everyone has had a chance to visit the other culture, the game terminates with a discussion of the experience.

This game meets Weaver's (1994) criterion that training should provide an opportunity to experience some of the confusion and ambiguity inherent in actual culture shock. In addition, I have played the game, and actually experienced a manifestation of culture shock when I touched someone who did not value touching.

Stampleski, S. & Tomalin, B. (1994). Techniques for raising cultural awareness: A guide to using strategies that combine learning about culture and language teaching. Tele-TESOL workshop. Washington, D.C.: TESOL.

This handout packet was the outgrowth of a pre-Tele-TESOL Conference workshop. It contains instructions and materials for conducting a 2-hour workshop for teachers on "Techniques for Raising Cultural Awareness." The purpose of the handout materials is to acquaint teachers with the techniques.

Specific handouts include the following: 1) "Promoting Cultural Awareness," an article by S. Stempleski; 2) "A Deepening Awareness of Culture," an article by B. Tomlin; 3) "Crossing the Cultural Rubicon," an article by A. Maley; 4) A bibliography of cultural awareness resources, containing thirty-one references for teachers, fourteen student text references, twelve references on educational videos on cultural awareness, thirty references to feature films dealing with cultural issues, 2 simulation games: *Baranga* and *Ecotonos*, and 7 sources of cultural information in the United States and the UK; and 6 activities on cultural awareness that emphasize learning strategies :

- All About Culture, with the aim of increasing awareness of the different meanings people ascribe to culture.
- Stamp Detectives, with the aim of increasing interest the U.S.
- Is That True" with the aim of "developing the ability to evaluate and refine generalizations about target cultures" (p.4).
- Critical Incidents, designed to increase sensitivity to differences in cultures.

- Body Language, with the objective of familiarization of U.S. non-verbal communication.
- Agree or Disagree with the aim of promoting discussion of cultural beliefs and values.

The objectives, necessary materials, and procedures are clearly delineated for all the activities. In addition, author comments are included on how the activity can be adapted, as well as its merit.

Zanger, V. (1985). Face to face: Communication, culture, and collaboration, 2nd edition: A guide to additional activities. Rowley, MA: Newbury House Publishers.

This guide to additional activities is a supplement to Zanger's student book: Face to Face: Communication, Culture, and Collaboration, 2nd edition, and the usual written activities included in such books. A Guide to Additional Activities presents a cluster of activities that correspond to each chapter in Face to Face. However, the Additional Activities themselves can stand alone.

The activities include role plays, interviews, observations, both authentic and on television. The role plays focus on the ambiguity produced from differences in values and expectations manifested through conversations. Their contexts include teacher and student situations, classroom behavior, American manners, gender relations, and time perceptions. Observations include body language, touching, time conventions in public places such as the post office or student lounge. Interviews include educational practices, American customs, American employment and job status, family celebrations, day care centers, and American foods.

The observations and interviews are informational and awareness activities, whereas the role plays are experiential, providing an actual element of the misunderstanding and confusion that can develop through intercultural communication.

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EN-742 Cross-cultural Communication
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July 6, 1999

Annotated Bibliography of Contrastive Rhetoric

During this course, I became aware of the need to know and be sensitive to different cultural issues that affect teaching and learning a foreign language. As a writing instructor, it is indispensable for me to gain knowledge about the link between culture and the teaching of writing skills. Whether the setting is EFL or ESL, I consider essential for the teacher to be aware of issues that may have an impact in the writing class. Ignoring the influence of cultural may have a negative impact in the students' development of the writing skills and in the instructor's perception of their writing performance. For instance, if the teacher reads and evaluates a composition using her/his own cultural background as the only point of reference, the grade may not be an accurate reflection of the students' skills. Even within the EFL setting where students and teachers generally share the same cultural background, expectations can clash if the instructor, having assimilated the patterns of the L2 culture, fails to provide a bridge between the students' native cultural patterns and those of the target language.

Within this perspective, I used this annotated bibliography to answer a general inquiry about the relationship between culture and the teaching of writing as reflected in the field of contrastive rhetoric. I must admit that my knowledge about this field was very scarce before attempting to do this research. Therefore, my research question seeks to shed light about the general development of contrastive rhetoric beginning with Kaplan's early insights about this area until the current issues. My research questions are stated below.

What is contrastive rhetoric and how did it develop?

What are some of the main areas within the teaching of writing that may be influenced by cultural variation?

Kaplan, R.B. (1984). "Cultural thought patterns in intercultural education." In McKay, S. (Ed.). Composing in a Second Language. New York, NY: Newbury House.

I chose this article because it helps me have a general view of the transition from traditional sentence-level research to paragraph-level studies. Kaplan explain the shift in focus towards a text-oriented approaches. The traditional rhetoric focused most of the attention at the level of grammar, vocabulary, and sentence structure. Subsequent studies shifted the attention to the paragraph level, as a reflection of the thought patterns of the writer. Each paragraph division marks the way individual thought units are expressed by the writer. Because rhetoric emerges out of the logic patterns of a culture, it cannot be considered universal.

Kaplan studied the paragraph structure of several languages by analyzing 600 compositions and found out the following results. In English, high value is placed upon linearity and sequencing of events; therefore, this paragraph structure reflects linearity in the form of a topic sentence, supporting details, and a concluding sentence. However, other languages express their logic of thought in different ways. According to Kaplan, Arabic languages use complex parallel constructions. Oriental languages use an indirect approach. Spanish and French writings permit more digression than English, while Russian may use more subordination and longer sentences. Kaplan's main purpose through this comparison was to demonstrate that alternative paragraph organizations exist in other languages and that no one should be considered better than the other one. In spite of the relevance of his findings, some flaws were found later in his study as Connor points out later (see next annotation). His problem, as I later learned through other annotations, was the overgeneralization of characteristics in some language groups, such as the label "oriental." His findings led to the desire to investigate specific differences in each language.

Kaplan, R.B. (1987). "Cultural thought patterns revisited." In Connor, U. & Kaplan, R.B. Writing across languages: Analysis of L₂ text. Reading, MA: Addison-Wesley.

This chapter is very relevant for answering my research question because Kaplan provides in it new insights about the influence of culture in second language learning. He admits the drawbacks of his pioneering 1966 work, which is considered the foundation for the emergence of contrastive rhetoric. He recognizes that, in spite of his overstatement of the differences between the rhetorical structures of languages, his early study does show important ways in which the ESL writers' texts differ from those of native speakers. He revisits one main area, the rhetorical level, providing us with new light. At the rhetorical level or the level of organization of the text, native speakers and nonnative speakers of English identify and develop discourse topic differently (through illustration, definition, and so on). As a basic premise for his theory, Kaplan contends that any written language allows for all rhetorical modes; however, variation exists in terms of frequency and distribution. The choices of structure that a writer makes depend on his/her internalized knowledge about sociolinguistic constraints, a requirement readily available at the unconscious level for the NS but not in the same degree for the NNS.

The influence of culture at the syntactic level of the written language might also be appreciated in the schema theory of "thinking, reading, and writing" which seems to be "not only reticulated sets of ideas but also prefabricated sets of syntactic structures" (p.11). The choice of language and structure then may depend on this stored knowledge about the occurrence of particular structures.

The implication that Kaplan raises concerning the differences in rhetorical organization among language are certainly relevant for ESL/EFL composition classes. What kind of writing should we teach? If the students have a specific audience from their native country in mind, how can they address it effectively if the organizational patterns between English and their L₁ differ?

Kaplan, R.B. (1988). "Contrastive rhetoric and second language learning: Notes toward a theory of contrastive rhetoric." In Purves, A.C. (ed.). Writing across languages and cultures: Issues in contrastive rhetoric.

In this summative article of Purves' book, Kaplan first provides a historical account of contrastive rhetoric beginning with his early steps in the field during the age of the audio-lingual approach in the 1960's. He mentions the interesting insight of many ESL teachers who were able to identify the student's native language just by paying attention to patterns in the compositions. These early stages were characterized by the attempt to find what made English different from the students' native languages for pedagogical purposes. Since the Audio-lingual Method emphasizes the oral skills, contrastive rhetoric was not a main concern in those times. According to Kaplan, the subsequent two decades of research in text and discourse analysis have a clear influence in contrastive rhetoric. It is through these studies that the field has its place as object of research and as a pedagogical tool. The outburst of communicative methodologies brings in a definite interest in the skills of reading and writing, having its impact in the field of contrastive rhetoric, as Kaplan points out. After this historical account, Kaplan addresses a series of issues of outmost interest for my objective, i.e., those of audience, text types, writing conventions, logic, topic, syntax, and subject knowledge. Audience factors refer to the kind and amount of knowledge shared by writer and reader, as well as to socio-linguistic issues of power and status that the writer and the intended audience have in society.

Kaplan asserts that the cultural factors can be divided into two main interrelated areas: a. factors derived from the writer's community and b. those derived from the cultural conventions of the act of writing. Thus, it may be possible to hypothesize that depending on the culture, the writing types and functions differ. In relation to logic, Kaplan addresses the differences in propositional content or logic and the problem of imposing foreign forms of logic to other

cultures. Topic may have a "discourse function rather than a sentential function" in some languages. Regarding syntax, Kaplan explains that teaching grammar in a writing class may not be enough for the students to write well, given the fact that issues about frequency of use of structures, their distribution, and their pragmatic use are not taught. He concludes by providing a summary of pedagogical objectives of contrastive rhetoric that derive from the points discussed above.

Silva, T. (1990). "Second language composition instruction: Developments, issues, and directions in ESL." In Kroll, B. (Ed.). Second language writing: Research insights for the classroom. New York, NY: Cambridge.

Related to the previous annotation, this chapter by Tony Silva continues to provide information about the way traditional and current views of rhetoric fused during the middle of the 1960s. The traditional paradigm stressed the product over the process, and emphasized the discourse modes such as narration, description, exposition, and argumentation. Silva states that Kaplan's 1966 work introduced the theory about the influence of the students' culture into their second language writing by asserting that ESL learners use L_1 organization and thought patterns that conflict with those of the native audience. At that time when the behavioral approach was in vogue, the solution for this problem was to provide more opportunities for drilling and modeling at the rhetorical level rather than at the sentence level as it was before.. This shows how Kaplan's findings were influenced by the behavioral approach to language learning. Because form was the main concern, L_2 was taught by means of attention to the "logical construction and arrangement of discourse forms" as Silva points out (p. 14). Of central importance was the teaching of the paragraph and the essay following the modes of narration, description, exposition, and argumentation. Silva summarizes the traditional-current rhetoric approach as a

concern for arranging sentences about a topic imposed by the teacher into prescribed patterns of organization.

Connor, U. (1996). "Contrastive rhetoric studies in applied linguistics." In Connor, U. Contrastive rhetoric: Cross-cultural aspects of second language writing. New York, NY: Cambridge.

In a previous annotation, I mentioned the impact of Kaplan's 1966 work on cross-cultural differences in writing. In this chapter, Connor summarizes the main arguments against Kaplan's original statement. The objections refer to: the bias towards the NS of English, the overlooking of the process, the grouping of several Asian languages into one category, and the conception of L_1 transfer as a negative influence. Further research in these areas led to a broader understanding about the influence of the first language in SLA writing. The field of contrastive rhetoric offers new insights about this relationship, urging ESL/EFL teachers to be informed about important differences and similarities across languages. Connor identifies five areas influenced by contrastive rhetoric in applied linguistics, described below:

- a. Text-linguistics: the study of text coherence has been a major purpose in this area. The findings suggest that the elements to express coherence are different in Japanese, Chinese, and Thai from those in English. For this reason, the writing of NNES of these countries may seem incoherent for NS of English. Another finding refers to reader-writer expectations, Japanese speakers placing expectations on the reader as opposed to on the writer as in the West.
- b. Writing as a cultural activity: This area deals with the role of literacy in different cultures. Not all cultures give the same value to being literate.
- c. Classroom dynamics: This area studies oral interaction roles and its influence on peer response activities. Issues about the role and value of collaboration cross-culturally are being studied.

- d. Studies of genres in varied situations and purposes: These studies concentrate on the relation between the L₁ culture, genre, situation, and the student's specific background. Finding point to differences such as Japanese and Chinese being more indirect than Americans, Finns not stating the obvious contrary to Americans value for clarification, and others.
- e. Study of the inculcation of different traditions and ideologies: This area sheds light about the cultural and social background that each individual student brings to the classroom, influencing the writing style, organization of ideas, and audience awareness.

Connor, U. (1996). "Toward an extended definition of contrastive rhetoric." In Connor, U. Contrastive rhetoric: Cross-cultural aspects of second language writing. New York, NY: Cambridge.

In the first chapter of the book, Connor discusses the definition of contrastive rhetoric, a field of research initiated by Robert Kaplan in 1966, in order to propose a revised, comprehensive theory. This chapter provided me with useful information about the origins of contrastive rhetoric and its two main objectives, the identification of problems in composition for ESL/EFL students and their explanation based on the analysis of the rhetorical strategies of the learners' native language. It was not until the last two decades that applied linguists have turned their inquiries to the skill of writing as a result of the research in favor of using reading and writing to enhance second language acquisition. In attempts to gain insights from various disciplines, the study of second language writing has borrowed knowledge not only from rhetoric, pedagogy & linguistics but also from anthropology. Cross-cultural composition studies have shed light about similarities and differences between languages, leading to a better understanding of linguistic universals and the discovery of writing styles unique to specific cultures.

In this chapter, Connor presents the rationale for expanding the range of contrastive rhetoric to include the perspective of a multi-disciplinary approach. Her theory of contrastive rhetoric is influenced by theories of applied linguistics (language transfer); linguistic relativity (assessment of the direct or indirect effect of communication on the hearer); text linguistics (discourse analysis beyond the sentence level); discourse types of genre (comparability of texts based on modes, situation, cultural expectations); literacy (influence of culture on styles of writing/the teaching and learning of literacy across cultures); and translation (linguistic commonalities between translation and composition studies).

Connor, U. (1996). "Writing as an activity embedded in a culture." In Connor, U. Contrastive rhetoric: Cross-cultural aspects of second language writing. New York, NY: Cambridge.

In order to examine the influence of culture in L₂ writing, it is necessary to investigate the role of writing in different cultures. Literacy has a distinct role across societies; therefore, ESL students bring to the writing classroom a whole set of varied purposes, functions, and goals. Each individual is influenced by the group of values, beliefs, traditions, relationships, roles, organizations, and knowledge of a particular society. Therefore, analyzing writing styles is not enough to understand the impact of cross-cultural variation in composition, according to Connor. Writing is one of the ways in which the individual expresses this system of behaviors, showing how embedded discourse and text are within a culture.

Interdisciplinary studies in psychology, anthropology, and applied linguistics have attempted to provide a holistic picture of the connection between culture and writing. The psychological studies have provided insight into patterns of behavior as well as into the relationship between "culture, cognition, orality, and literacy" (p. 101). Anthropological studies have contributed with findings about the advantages of speakers of different languages and the influence of socialization at home on school success. Applied linguistics have identified a link

between the native language and communication skills and the development of first and second language literacy, according to Connor. The students' communication and socialization patterns learned in the L₁ may be transferred when writing in the L₂, leading to the students having different task goals and expectations from those of the teacher. Important pedagogical implications derive from this research, the main one being the need for instructors to be informed about their students' cultural backgrounds.

Friedlander, A. (1990). "Composing in English: effects of a first language on writing in English as a second language." In Kroll, B. (Ed.). Second language writing: Research insights for the classroom. New York, NY: Cambridge.

Friedlander refers to evidence in current studies about the transfer of L₁ writing strategies and knowledge into L₂ writing. He asserts that good and bad strategies are transferred, citing evidence that students who are poor writers in their native language tend to be the same in second language writing. These students are unable to use effective strategies in L₂ writing because they did not learn them in their own culture. Contrasting with Kaplan's early studies about contrastive rhetoric which viewed transfer as negative, recent research views language transfer as a potential positive source of knowledge for the learner to draw on. The learner uses L₁ knowledge to form hypotheses about the new writing system. Friedlander reports findings about Chinese and French students who benefited from the strategy of transfer. The Chinese students resorted to their native language when they were asked to write about topics that they learned in their first language. Familiarity with the topic in the second language was an issue for beginning students who lacked competence. The study Friedlander reports about found that the students who switched to their L1 more often were able to produce better quality writing in terms of organization of ideas. For Friedlander this research has important pedagogical implications for classroom with Chinese students. Teachers can make use of translation as a learning tool

while the students acquire enough competence. The students can make plans in their first language to realize how much they know about the topic and then translate those ideas. He points out that requiring students to use and think in English since the very beginning in composition classes might constrain the production of ideas.

On the other hand, Friedlander takes the opposite position and argues it is also possible that ESL students, even though they learned a particular topic in their home countries, can have the competence to write about it in the second language because of exposure to the English-speaking environment. Yet, he conducted a study that attempts to prove his first hypothesis, that L1 can be useful during the planning process. The results indicate that the students (Chinese subjects) were rated better when they planned in Chinese about subjects related to China and in English with subjects related to the United States than when they did the opposite. These findings help to explore the relationship between language and its storage in memory.

I hypothesize that Friedlander's suggestions may be applied to students from similar backgrounds such as Koreans and Japanese who also experience difficulty with essay writing in English.

Carrel, P. L. (1987). "Text as interaction: Some implications of text analysis and reading research for ESL composition." In Connor, U. & Kaplan, R.B. Writing across languages: Analysis of L₂ text. Reading, MA: Addison-Wesley.

In this chapter, I discovered part of the impact of Kaplan's assertion that many languages differ considerably at the rhetorical level. Although Carrel does not state it directly, her treatment of rhetorical text structure implies that the organization of a text in English is one of the most troublesome areas for ESL writers. Based on the theory of the dynamic, interactive nature of reading comprehension, Carrel discusses research findings about the relationships between the rhetorical structure of a text and reading comprehension. The aim of these studies is to find out the quality of the performance of students who organized their recall text in a similar

or different way from the original text's organizational structure. Meyer (1975a, 1982) found that those students who, during their written recollection of a text, adhered to the same structure of the text they had read outperformed those who followed a different way of organization.

Carrel asserts that ESL writing students should be taught explicitly about the five rhetorical text structures that seem to be the most effective for fostering reading comprehension (causation, comparison, problem/solution, description, and chronological order), so that they can use them to write more effectively. This suggestion raises important implications regarding audience. We need to help our students have a very clear idea of audience when they are writing for exposition so that they can use top-level rhetorical organization effectively.

Two additional aspects in Meyer's reading comprehension study were found to be relevant for ESL composition: the hierarchical structure of a text and the linguistic signals or transitions that show relationship to that hierarchy. Meyer found better recall of information at the superordinate level of the hierarchy, which implies that teaching outlining is very important for ESL writers, according to Carrel. Related to this discovery, the use of transitions was found helpful to show the reader the relationships within the hierarchy of a text. In summary, these three aspects – text type, hierarchy, and transitions – have important pedagogical implications for the ESL writing class.

Grabe, W. (1987). "Contrastive rhetoric and text-type research." In Connor, U. & Kaplan, R.B. Writing across languages: Analysis of L₂ text. Reading, MA: Addison-Wesley.

This research study uses a different approach to contrastive rhetoric, the analysis of edited texts as opposed to that based on compositions written by ESL students. The results described have provided me with a deeper understanding of English expository prose and its subtypes. Grabe states the necessity to first understand English expository prose and its possible

subtypes before attempting to compare findings with other languages. The results report a hypothetical list of fifteen possible text-types, included below.

- | | |
|-------------------------------------|--|
| 1. Academic Journal Humanities | 8. Introductory Textbook Natural Science |
| 2. Academic Journal Law | 9. Introductory Textbook Social Science |
| 3. Academic Journal Natural Science | 10. Local News Stories |
| 4. Academic Journal Social Science | 11. Fictional Narratives |
| 5. Business Reports | 12. Popular Humanities |
| 6. Newspaper Editorials | 13. Popular Natural Science |
| 7. Introductory Textbook Humanities | 14. Professional Correspondences |
| | 15. Popular Social Science |

These text types vary depending on two sociolinguistic parameters, topical context and audience. Grabe asserts that "[t]opical context varied along the natural science-social science-humanities parameter" while audience varied along the academic-introductory university-popular parameter" (p. 117).

The results seem to support the existence of the genre of expository prose, with specific subgroupings that include Academic texts, Science texts, Humanities texts, Local News, and Editorials. The fifteen types were classified according to factor analysis and cluster analysis. The results of these analyses cannot be included here because of space limitations but they indicate the complexity of the classification of text types. It is actually because of this complexity that Grabe recommends teaching the characteristics of the expository genre in ESL classes. He warns against having the false expectation that students can progress from personal writing to expository prose without adequate instruction. Grabe also points out that the surface features that belong to certain text types, such as the passives in Natural Science texts, should be an instructional objective too. Finally, Grabe's analysis attempts to provide a basis for comparison of text types between two or more languages. Both similarities and differences can be identified with this analysis, allowing for the cross-language comparison of edited texts with those written by ESL students.

Connor, U. & McCagg, P. (1987). "A contrastive study of English expository prose paraphrases." In Connor, U. & Kaplan, R.B. Writing across languages: Analysis of L₂ text. Reading, MA: Addison-Wesley.

Through Connor and McCagg's study, I learned that cultural patterns are not transferred regardless of the kind of task that the students have to perform. While the literature shows that composing may be affected by the second language learners' native rhetorical patterns, the results are different when the task requires summarizing and paraphrasing of texts.

Their study aimed at answering two research inquiries: "examine the differences in the type and sequencing of information in paraphrases of an expository prose passage written by native and non-native speakers of English, and to investigate what aspects of these paraphrase protocols are perceived by experienced ESL teachers as adding to or detracting from the overall quality of the paraphrases" (p. 74). The subjects of the study were native speakers of English, Spanish, and Japanese.

Connor and McCagg did not find evidence of native language organizational patterns in the paraphrases of the students. Contrary to the NS, the NNS followed the structure of the original text too closely to the extent that the text structure was a constraint for them. The native speakers did not use the same approach. They rearranged the original text freely. They probably interacted more with the text as Carrel (1987) states. Connor and McCagg attribute this difference to the NNS lack of competence in English, which prevented them from playing with the language or using it creatively.

They also found interesting differences in the quality of the recall, specifically in the recall of subordinate ideas, as opposed to main points. This led to lower ratings being assigned to the paraphrases of the NNS.

I can see a connection between the present study and that by Meyer's, reported by Carrel (1987). Carrel suggests the need to teach the use of hierarchical signaling or transitions for students to understand the relation of ideas in the text. Connor and McCaggar think along the same lines, proposing the need for instruction on idea development.

Vahapassi, A. (1988). "The problem of selection of writing tasks in cross-cultural study." In Purves, A.C. (ed.). Writing across languages and cultures: Issues in contrastive rhetoric. Newbury Park, CA: Sage Publications.

In this article, Vahapassi addresses the issues that arose during the administration of a written composition study, the IEA International Study of Achievement in Written Composition. Pioneered by Allan Purves, the IEA Writing study pursued the investigation of the "nature, mastery, and instruction of writing skills in different school systems and cultures" (p. 52). The national centers participating in the writing study belonged to the following countries: Chile, England, Wales, the Federal Republic of Germany, Finland, Hungary, Indonesia, Italy, the Netherlands, New Zealand, Nigeria, Sweden, Thailand, and the United States.

Vahapassi's discussion of this writing study across cultures is relevant to my research question because it gives light on the different problems encountered while trying to provide a common frame of reference for the comparison and selection of the writing tasks within the study. For example, there were cultural differences in areas that were supposed to be common terminology, such as the meaning of key terms in the field, namely, the words learn, expository, expressive, argumentative, pragmatic, functional writing. Vahapassi accounts for these semantic variations by attributing the cause to translation problems. Some of these words are not found in the native language of the person so the English word is borrowed.

Within members of the same culture, some variations appeared too. According to Vahapassi, the lack of unification of concepts even intra-culturally results from the lack of

consensus about what writing ability means. Next to these issues, Vahapassi examines the role of writing in different cultures. Unlike the skills of listening and speaking which must be used in real life situations, writing may or may not be part of the manifestations of a cultural group. Literacy plays a very important role then in the selection of writing tasks for the IEA cross-cultural study. Precisely because of differences in literacy levels, the conceptions of the goals, functions, theory of writing as a cognitive process, purposes, and objectives of education are influenced by the value system of a cultural group. Likewise, these same components determine the nature of the writing assignments in different school systems.

In spite of the differences encountered in the nature and instruction of writing across cultures, the study permitted agreement in relation to the choice of 14 writing tasks that can be grouped in this fashion.

1. Tasks in which students organize and reorganize in order to inform
 2. Tasks in which students organize and reorganize in order to learn
 3. Tasks in which students organize/reorganize or invent/generate in order to convey feelings or emotions or to entertain.
 4. Tasks in which students invent or generate in order to convince/persuade or to inform.
- (p. 67-68)

Vahapassi concludes that throughout this selection of writing tasks, the countries involved in the study were able to find out the functions and purposes of writing, as well as the kind of cognitive development promoted by their educational systems.

Hamp-Lyons, L. (1990). "Second language writing: Assessment issues." In Kroll, B. (Ed.). Second language writing: Research insights for the classroom. New York, NY: Cambridge.

Large-scale writing assessment is a current issue of concern in the field of second language writing as a result of the contributions of ethnographic studies that show the conflict between the rater's cultural background with that of the learner. Test evaluators in ESL situations behaved differently and reacted toward variables such as sex, race, geographical

origin, as well as to linguistic and rhetorical variations. Studies in this area have very important implications for the ESL teacher and learner. Test reliability and validity may be affected when cultural differences become a barrier between the rater and the text. Hamp-Lyons suggests incorporating the component of cultural variations in reader training programs in order to promote ideal testing situations that be fair to all learners.

However, the issue is very complex because we lack knowledge about the implementation of the training itself. Hamp-Lyons stresses the need to investigate more about the goals of the test readers training program, "the interaction between the values embodied in training and the values implicit in the task, and the criteria" (p. 81).

Hamp-Lyons article is related to Connor's "Testing ESL/EFL writing in cross-cultural situations." Connor's article provides information about the problems experienced by raters when they encounter different writing styles, patterns of organization, and topic approach in the cross-cultural population. Hamp-Lyons offers solutions to this problem through the careful preparation of a reader training program which attempts to help readers understand the complexity of reacting to culturally varied writing.

Connor, U. (1996). "Testing ESL/EFL writing in a cross-cultural setting." In Connor, U. Contrastive rhetoric: Cross-cultural aspects of second language writing. New York, NY: Cambridge.

Connor recommends becoming familiar with the evaluation criteria used in a study of written communication performed by the International Association for the Evaluation of Educational Achievement (IEA; see Vahapassi's annotation above). This study sheds light about what topics, styles, and evaluation criteria are typical of a given culture and which ones are universal. However, uniformity of topic interpretation was not achieved.

Cultural issues are very important to consider in international testing situations such as standardized written tests like the TWE, Test of Written English. Topics have to be chosen very carefully to avoid favoring a given group. The topics have to be non-threatening, appropriate to culturally-diversified students. Connors refers readers to Carlson and Bridgeman's work on the characteristics of good essay tests.

Large-scale testing situations can present problems to international students in several aspects. Asian students, for instance, show a way of approaching the composition topic that varies considerably from the Western's style. Directness is not valued in the same way it is in the West. Asian students will approach the topic indirectly. The sociolinguistic function of writing and knowledge within a society influences the organization and topic approach that the students use.

Connors proposes the incorporation of the findings in contrastive rhetoric studies into sound pedagogical theories about second language writing. Both instructors and institutions have the responsibility of providing accurate ratings of the students' writing performance. Therefore, appropriate instruments have to be devised to promote fairness and rating accuracy.

Reid, J. (1990). "Responding to different topic types: A quantitative analysis from a contrastive rhetoric perspective." In Kroll, B. (Ed.). Second language writing: Research insights for the classroom. New York, NY: Cambridge.

In this study, Reid explores an interesting aspect of the writing assessment area – the effect of topic choice in the evaluation of writing skills. Using a discourse analysis approach, the aim of Reid's research is to analyze quantitative differences in lexicon and syntax in the English compositions of speakers of Spanish, Arabic, Chinese, and English. Expanding Carlson's (1983, 1985) study, Reid used two topic types: comparison/contrast and take a position (C-topics) and describe and interpret a chart or a graph (G-topics). The results show that the students in Reid's

study used more words in the G topics than in the other type. However, the variables involved are very complex, so it is not possible to generalize that G topics promote more fluency than the comparison/contrast ones. The analysis of syntax in both types of topics did not reveal significant differences.

This study also analyzed the differences among the four languages. Surprising results were found among the Spanish-speaking students who did not write a higher number of words in the G-topics as it was expected. Spanish and English are believed to share more similarities than the other languages in the study do. One reason for the differences found may be attributed to the hypothesis that Spanish actually shares more similarities with Arabic than with English as a result of the 600-year presence of the Moors in Spain as Ostler (1987b) indicates. Reading this article helped me to gain awareness about the impact of topic type in the writing performance of the students. The fact that the kind of topic may influence in some way the lexicon and syntax of the students is certainly a very useful area of study.

Connor, U. (1996). "Argumentative patterns in student essays: Cross-cultural differences." In Connor, U. & Kaplan, R.B. Writing across languages: Analysis of L₂ text. Reading, MA: Addison-Wesley.

I chose this chapter from Connor and Kaplan's book because it provides specific examples about the relationship between culture and second language writing. It deals with the students' way of organizing ideas in the argumentative mode, thus it goes beyond surface structure concerns. Connor presents a system to describe and evaluate argumentative patterns in the writing of ESL students. The subjects of her study are from England, Finland, Germany, and the United States. The aim is to find out the way students approach argumentative writing, their degree of audience awareness, and the way their writing quality is rated.

Drawing data from "linguistic, psycholinguistic, and socio-linguistic perspectives in text analysis" (p. 58-59), the argumentative-pattern descriptive system proposed has three parts:

- a. The argumentative text as a problem-solution structure: problem solving being the main objective of argumentation, the composition follows the sequence of situation, problem, solution, and evaluation.
- b. Interactive patterns in argumentative text: a sequence of speech acts interacts with the problem-solution sequence. Asserting, justifying, and inducing a claim are found in the problem component while inducing the original claim is the main characteristic of the solution component.
- c. Argumentative text as the medium of direct appeal to audience: Using the Delia, Kline, and Burleson Persuasive Strategy Scale (1979), the system can measure the degree of audience awareness of the writer, i.e. the extent to which the social perspective is taken into account to address counterarguments.

This system helps to understand the structure of the argumentative mode across languages.

When applied in Connor's study the results reveal a higher rating assigned to the ESL students who followed the process structure outlined above, and who were aware of audience requirements. The Finnish and German students did not adhere to the situation + problem + solution + evaluation pattern, although they did follow the speech act and audience appeal processes. An interesting result was that the use of the speech act sequence was not the only successful approach because an American student chose the narration-solution-evaluation approach and was actually the best rated. Connor points out the need to teach this alternative option to ESL students.

Connors, U. (1996). "Research directions." In Connor, U. Contrastive rhetoric: Cross-cultural aspects of second language writing. New York, NY: Cambridge.

There is a definite influence of the L_1 culture in learning second language writing.

Research has advanced considerably since Kaplan's pioneering 1966 work, showing that a better understanding of the emerging field of contrastive rhetoric is gained through a multidisciplinary approach. Contrastive rhetoric has drawn knowledge from psychology, text linguistics, composition pedagogy, anthropology, translation studies, education, and applied linguistics.

Connors also provides the following recommendations for future studies in this area:

- a. The analysis of different types of texts and writing contexts: academic writing in different professions, job applications and resumes, and so on.
- b. The study of the way people learn to write in different languages and cultures.
- c. The investigation of writing adequacy at different levels of performance across cultures and among different genres.
- d. The investigation of gender issues in composition studies. Given the differences in male and female acculturation, it is very important to characterize women's writing styles and learning styles in both their L_1 and L_2 .
- e. The study of classroom interaction patterns through think-aloud protocols in order to gain understanding about the cultural differences and seek for ways to cope with these differences.

**To Have and to Hold:
Marriage Connections Across Cultures**

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July 5, 1999**

To Have and to Hold: Marriage Connections Across Cultures

I began this project wanting to know more about marriage customs and rites across cultures for several reasons, which eventually boiled down to two. First, it's a subject of genuine interest. Finding a mate/partner seems to be a nearly universal want/need, yet I suspect that both the reasons for this and the ultimate levels of satisfaction with one's mate/partner vary greatly. Second, as a teacher of interpersonal communications, I have much to gain from learning more about marriage as a primary relationship in nearly all cultures, and insights into the how's and why's of this central relationship in our lives should be of interest to my students as well.

What began as an investigation of marriage customs and rites in general eventually funneled into three main questions that guided my research:

1. What are the common similarities and differences between modern marriage practices across cultures?
2. How common are arranged marriages, and how have they been influenced by modern thought?
3. What kinds of effects do cultural differences have when couples intermarry?

The results have been fascinating. The first foci to emerge were two distinct types of interpersonal unions: arranged marriage versus "love" marriage, and intercultural marriage. I was surprised to learn that the practice of arranged marriage is still alive and well to varying degrees, even in cultures where western thought has taken root. I've included both scholarly studies and personalized case studies to reflect modern arranged marriages in a variety of settings.

With regard to intercultural marriage, I've learned that it occurs in a variety of forms that include cross-cultural, cross-national, and multi-racial unions, all clearly related but not necessarily synonymous. In addition, fairly predictable patterns of

interaction and socialization associated with intercultural relationships emerged. I see this growing trend as important, because as numerous sources point out, it is a stark reflection of our shrinking global village. In the U.S. President Clinton recently noted that "within 30 or 40 years...there will be no single race in the majority of America...We had best be ready for it" (Stanfield 1997). Hopefully the potential exists for the dramatic upsurge of intermarriage across cultures to bring nations together rather than driving them apart. The final outcome remains to be seen, but blending is here, and it's growing. Stay tuned...

Bibliography

DeMunck, V.C. (1996). Love and marriage in a Sri Lankan Muslim community: toward a re-evaluation of Dravidian marriage practices. American Ethnologist 23(4), 698-716.

According to scholar Frederick Barth, "anthropologists have long made a sharp distinction between those societies characterized by arranged marriages and those characterized by love marriages" (p. 698). As a result, each of these marriage systems has been assumed to adhere to a host of other socio-cultural characteristics. In this article, DeMunck argues that his field research reveals that at least in the Sri Lankan Muslim community of Kutali, "few marriages actually fit the models of arranged marriages presented in the literature" (p. 698).

He begins by showing how romantic love is socially constructed by Kutali villagers so that it can be compatible with an arranged marriage model. I found it interesting to learn that prior to the 1960's, anthropologists saw "love" as primarily a Western cultural invention. Over the past twenty years, however, scholarly attention toward romantic love in non-Western cultures has grown. In South Asian literature, for example, the trend away from arranged marriages and toward love marriages has apparently been the result of industrialization coupled with a growing emphasis on individual autonomy (p. 700).

In Sri Lanka, a traditionally Dravidian cultural area, it should be noted that Kutali is considered atypical. The literacy rate is comparatively low, and it is largely Buddhist compared to the national trend toward the Muslim faith. The villagers themselves "distinguish clearly between love and arranged marriages, seeing the criteria of arranged marriages as being: 1) a daughter's father casually suggests a marriage between his daughter and the son of a man he has singled out, 2) if the father receives a positive response, he will then consult with family members and invite the prospective groom's family for a meeting, 3) the two families meet with mosque officials to mediate the terms of a dowry, and 4) the village folk priest is consulted to determine the most "auspicious" date for the wedding (p. 703). In cases such as this, love is obviously not a primary consideration. The dowry takes precedence. In fact, any resistance to a love marriage almost always centers around the inability of the boy's family to obtain an adequate dowry.

In Kutali the course of love is socially directed by encouraging cross-cousins to think of each other as potential mates and by tolerating some degree of discreet premarital sex. Villagers don't deny the importance of love and desire in a potential union, and concede that in practice love should be included in arranging a marriage whenever possible. Even so, the arranged marriage is predicated on the importance of a dowry, so the ideal is to "harmonize" social structure, the dowry, and human desire so that both the parents' and the offsprings' choices for a mate coincide (p. 706).

Hortacsu, N. and Oral, A. (1994). Comparison of couple- and family-initiated marriages in Turkey. *The Journal of Social Psychology*, 134(2), 229-239.

In spite of a trend toward Western-style courtship and marriages in many traditional non-Western societies, as recently as 1994 an estimated 56% of all existing marriages in Turkey were family-arranged. This is particularly true in rural areas, among the less educated, and among older rather than younger marriage partners (p. 230).

The participants in this study were people applying for a legal marriage ceremony in Ankara, Turkey. Thirty percent said their marriages were either totally or partially arranged, while 70 percent reported that they had met and decided to marry on their

own. Among these marriage partners, the educational background of those in self-initiated marriages was higher than those in arranged marriages. The partners in arranged marriages had generally been acquainted for a longer period of time, which is not surprising considering arranged marriages often occur between families linked by either blood or long-term friendship. Also not surprisingly, the frequency of interpersonal spousal interaction was higher in couple-initiated marriages, as was the frequency of interaction with friends. In addition, those in arranged marriages cited practical motivations for marriage moreso than self-selected couples.

Regardless of the fact that the study was conducted in a non-Western country, I personally do not find it at all surprising that Turkish couples on the brink of marrying differed in their reasons for marriage in accordance with their circumstances. Couples in arranged marriages justified their union more in terms of reasons external to the relationship than those in self-initiated unions. It would seem to follow that there would be lower levels of marital satisfaction within Turkish arranged marriages, although Hortacsu and Oral wisely note that "different types of marriages in non-Western cultures [where] norms of interdependence...are prevalent can contribute to the understanding of inter-relationships between cultures, relationships with spouses, and individual feelings" (p. 238).

Applbaum, K.D. (1995). Marriage with the proper stranger: Arranged marriage in metropolitan Japan. *Ethnology*, 34(1), p. 37-51.

As of the early 1990's, it has been estimated that a surprising 25-30 percent of all marriages taking place in Japan are arranged on the basis of "the similarity of social standing of the families of the prospective couple" (p. 37). These marriages are very much orchestrated by family members in contrast to "love marriages" where only the two individuals need to be involved. Unlike many arranged marriages in other cultures, in modern Japan, kinship and line of descent do not generally factor in to the selection of an appropriate mate. Instead, the "arranger" is generally in a position of authority over the couple, whether it be parental authority, or authority in the workplace.

Several criteria determine "appropriateness," such as level of education, income, occupation, social standing, physical appearance, and reputation. Even in love marriages parental pressure in Japan to select an appropriate mate has created a "drought" of suitable partners that has left many looking for something like arranged marriage, largely because in order to enter adulthood in Japan, one has to marry. This creates a dilemma, because contemporary youth also expect marriage to be "preceded by courtship and characterized by love" (p. 39).

In response to this dilemma, a sort of wide-spread professional "go-between" service has arisen, loosely modeled after the more traditional type of arranged marriage. Called "pro-nakodo," this modern marriage-introduction service "looks after customers with a parental touch" while also earning a commission. Apparently the number of seriously marriage-minded registrants is very small, for many may be merely attempting to satisfy parental pressure by signing up.

Applbaum describes in detail the rather elaborate processes involved in signing up, being appropriately matched, meeting, dating, and determining if the match is a fit. In many ways it sounds similar to dating services elsewhere that cater to singles looking for a partner with common backgrounds and interests. One young marriage-minded registrant justified evolving modern marriage practices with this sobering reflection: "We in Japan cannot afford a sixties generation of free lovers as you have in America...When marriage is a matter of free will, society disintegrates, as it is doing in America" (p. 46). Although not everyone shares this view, it does help explain why the incidence of arranged marriage in Japan is surprisingly high. It would seem that clients are "buying an imagined community or 'tradition'" (p. 48).

The low success rate of the pro-nakodo suggests that perhaps the process is more important than the result. In my eyes, the current co-existence of formal arranged marriage, love marriage, and pro-nakodo marriage practices in Japan reflect Japanese culture in the process of accommodating change.

Annen, P. and Hamilton, K. (1996, Dec. 16). Marriage or rape? Newsweek, 128(5), 78+.

An interesting case revealing a "cultural void as vast as the Middle Eastern desert" cropped up in Nebraska when a 39-year old Iraqi Gulf-war refugee arranged a marriage between his two eldest daughters and two fellow refugees aged 28 and 34. The wedding was "strictly traditional," but when the eldest girl ran away a few days later, "Islamic tradition ran up against Nebraska law" (p. 78). Because both marriages were reportedly consummated, which violates Nebraska laws concerning sex between minors and adults, both husbands have been charged with rape, while the girls' father has been charged with child abuse for arranging the marriage.

This case brings up some important issues regarding conflicting cultural values and traditions. Such marriages are very common among the Muslim world, and the refugees claim that they were unaware of Nebraska laws regarding sex and marriage. They're reportedly "shocked" by the allegations. The attorney for the girls' father feels it's "naive" to ask refugees who face cultural and language barriers to learn and understand U.S. laws on their own. "When we bring people to the U.S.," he says, "we need to educate them about our laws and customs." Conversely, one prosecutor asserts that "ignorance is no alibi. 'You live in our country, you live by our laws.'"

Experts in Middle Eastern affairs see this case as a frustrating example of "cultural incomprehension." It seems clear that as this global village continues to shrink and conflicting cultures increasingly come in contact, we need more than laws to deal with these kinds of complex cultural issues.

Steiner, A. (1999, May-June). In the family way: Sometimes the perfect mate is someone you hardly know. *Utne Reader* (93), p. 68+.

This article offers some cross-cultural insight into the influences of traditional family values, place of residence, and modern thought on the changing marriage customs and practices within one contemporary Indian family now living in America.

In 1979 Aslam Abullah married his 21-year-old bride in a traditional Muslim arranged marriage in India. Although they had met face to face only a few times on their wedding day, their marriage has endured. They have four children, the two eldest born in India, and the younger two born and reared in America.

In this article Abullah shares his perspectives on tradition, arranged marriages, and blended cultures as he candidly discusses his own choices in comparison to what he foresees for his children. He himself opted for an arranged marriage at a time when the majority of his peers were "following the mood of the age" by dating, falling in love, deciding to marry, and involving parents and family *after the fact*. Abullah, in contrast, chose an arranged marriage because of his belief in traditional values. To him, "families ought to have a say in these things [because] marriage is not just a union of two individuals, it is a union of two families" (p. 64).

Despite his exposure to modern values, moving to the U.S., and establishing a professional career here, Abullah sees some advantages to arranged marriages over those based entirely on love. He endorses the arranged marriage expectation that "you will live your entire life with this person" (p. 69). He believes this expectation fosters an acceptance that partners must be willing to change and adjust in order to harmonize with their spouse and to view marriage as a true lifetime commitment. He views love marriages as expendable, like "shopping at a market...and [selecting] whatever fits you best at that moment" (p. 69). To Abullah, with an arranged marriage, sons or daughters trust that their family knows their heart just as they do. He isn't sure why Westerners tend to discount arranged marriages, as he believes that even now some Western marriages are at least somewhat arranged according to social class. He may have a point.

As for his own children, Abullah respects their right to choose for themselves and trusts that whatever their decisions, they will honor their faith. He predicts that his two eldest children raised in India will likely solicit more parental input into their marriage choices than his younger children who are "much more American." He and his wife will only offer their help in finding suitable mates if they're asked. He concedes that the two cultures are very different, but trusts that all of his children will make decisions that are right for them and well as their family.

Fadiman, A. (1988, February). Behind the veil. *Life*, 11(2), pg. 58-72.

In yet another example of cultural values adapting to cultural change, in 1988 Pakistan's Radcliffe and Oxford-educated Benazir Bhutto agreed to an arranged marriage

at the age of 34. Although in many ways she bowed to tradition, Bhutto and her husband, construction magnate Asif Zardari, also agreed to slightly "bend the rules."

Bhutto, once the privileged child of one of Pakistan's richest families, experienced a dramatic life-change following her Prime Minister father's deposition and hanging in the late 1970's in the wake of a political coup. In response, Bhutto campaigned for her father's political party, which resulted in her own 5-year imprisonment. She emerged from this experience an "avenging angel," revered by some as a saint and by others as a "heartless political machine" whose only ambition in life was to become Prime Minister herself via a democratic election. "I have no private life," she stated in 1986. "My life is the Pakistan People's Party" (p. 59).

In 1987, Bhutto surprised the world by announcing that because of her religious obligations and familial duty, she had agreed to an arranged marriage--the proposal accepted by her mother. There had reportedly been over a year of negotiations between her family and her suitor's family before she and her prospective husband ever met. Once the proposal was accepted and Bhutto agreed, realizing that her popular image as a "lone martyr" might suffer once she gave up the celibate life, she assured her followers that "marriage will never come between me and the masses, for our bonds are unbreakable" (p. 61). Apparently Asif agreed to these conditions, and in keeping with her socialist politics, there was no dowry, she accepted only a small trousseau, and she wore only glass bangles on her right arm at the wedding ceremony rather than the traditional solid gold bracelets worn by most wealthy brides.

As for Asif, when asked if it would be difficult for him to be married to a woman more famous than he, he responded by acknowledging his respect for fame that had come "from giving her blood and sweat to her beliefs." He added that "We will not have a marriage like other marriages because there is no one like Benazir. If I can give such a woman some strength and comfort, how could there be any shame in that?" (p. 61).

Benazir Bhutto's followers demanded some conditions of their own: Asif must not interfere with her political career, he must look after the children while she is out campaigning, he must not prevent her from going to jail, and he must agree that "Benazir will serve the nation." In a response that probably rocked the very foundation of

historical Pakistani marital relations, Asif replied, "That is all right with me, for I will serve the nation by serving my wife" (p. 62).

The times, they are a-changing.

Arias, R. (1989, July 31). Joana McIntyre, 58, crosses cultures and generations to marry Fijian Male Varawa, 28. People Weekly, 32(5), 69-75.

This charming feature story tells of an aging American woman's journey across cultures at the age of 58. Divorced with a grown son, Joana McIntyre, an L.A. native with a B.A. in Anthropology from UC Berkeley had been "looking for a dream" for years. Her pursuit of this dream finally landed her in Fiji where she befriended a young girl who asked her if she'd ever marry a Fijian man. McIntyre's flippant answer of "Why not?" proved to be the first step in a remarkable inter-cultural journey.

Love in Fijian fishing villages is based on practicality. When McIntyre first appeared, it was assumed that she was rich because she was an "outsider." After the young girl introduced Joana to a 28-year-old fisherman named Male, he quickly proposed, prompted by the wishes of his father, a lay Methodist preacher. Clearly an "arranged" marriage prompted by family members who felt that marriage to this outsider would bring financial security and "settle [Male] down," the two soon developed a surprising fondness for each other that both profess turned into love.

With this union, McIntyre traded what she felt to be "the time-focused, youth-oriented life of the West" for the "timeless, seductive rhythms of Fiji." Her transition from her Western role as a professional writer and environmentalist to a traditional Fijian wife proved difficult, but she seized the opportunity to chronicle her experiences in a book titled, Changes in Latitude: An Uncommon Anthropology. Among her frustrations and adjustments were learning to live without electricity or running water, and learning the local Fijian dialect. In keeping with the trials of adapting to a new culture as described by Storti, at first she felt she was "treated like a baby" by fellow villagers who thought her "stupid," but her determination to learn their way eventually gave way to a sense of peaceful contentment with her Fijian lifestyle in a one-room, thatched-roof home.

Male concedes that at first his older American spouse was "just a wife," although over time he has come to be genuinely happy. McIntyre sees her reward in being accepted and embraced by Male's family and friends, and "living within the rhythms of nature."

M. Gonzalez (pseudonym). Personal interview, July 2, 1999.

Maria Gonzalez, 31, is a graduate student from Costa Rica attending IUP year-round. She hopes to have a family one day, so marriage has become increasingly elevated among her personal priorities. She's a devout Catholic and considers herself a feminist thinker--an independent woman concerned with women's rights.

Last fall as Maria was struggling to adjust to the rigors of grad school within the unfamiliar cultural environment of small-town Western Pennsylvania, she met someone while visiting with friends. He reminded her of a handsome Puerto Rican singer and she found herself immediately attracted to him. Flattered by this, he warmed to her and they soon began talking and laughing and spending daily time together. Within a short time they had become a couple. In this situation, opposites clearly attracted. He's from India. She's from Costa Rica. He's 24. She's 31. He's Hindu. She's Catholic. She speaks English well. He speaks English fluently, but with a thick accent. Neither speaks the other's native tongue.

After being together for close to a year, their closeness has grown to the point that they have discussed marriage. In doing so, however, it has become increasingly clear that some insurmountable obstacles may lay between their feelings and a permanently enduring union. While Aslam (pseudonym) still treats Maria very well, makes her laugh, and expresses the desire to stay with her indefinitely as they continue their educational pursuits in the U.S., Maria finds herself wrestling with a conflicted heart and mind.

Aslam comes from royal lineage in his native community located in the south of India. While living in the U.S., the cultural rules allow him the freedom to pursue this relationship. In India, however, because of his heritage, from the perspective of his family and community the very notion of marriage outside the caste would be unthinkable. As a result, Aslam's family does not know of their son's relationship with

Maria because they could never approve of it even if they felt sympathy for his feelings. Aslam feels duty-bound to conduct himself in ways that will uphold his family's honor and reputation within the community. He tells Maria that his life is not his. It belongs to his community.

Even if marriage were permissible between them, Maria doubts that she could ever live in India. Being a feminist thinker, she fears that she could not live out her life there according to her beliefs of feminine equality. Married couples in India live with the husband's family, which she would find further confining. She says she could envision sharing her life with him in the U.S., or in her native Costa Rica where her culture and family would be accepting of such an intercultural union, but not in India. For Aslam, however, these are not options. His life is not his to compromise.

For Maria, another fundamental difference poses perhaps the greatest barrier of all: religion. Aslam, a Hindu, believes that being in contact with God is the common goal of all religions, which makes blending beliefs possible. Maria, however, believes in the absolutism of Catholicism down to the core of her soul, and while she concedes that her view may be narrow-minded, her faith is so integral to her sense of being that she cannot compromise this fundamental aspect of her identity.

Maria has learned from her relationship with Aslam that "talking about cross-cultural communication is easier than living an intercultural experience." While an intercultural couple may share many things in common, find rewards in learning to see life from a different point of view, and may easily resolve many of the cultural differences that do arise between them, sometimes cultural barriers may prove insurmountable. In her case, love is not enough.

Stanfield, R.L. (1997, Sept. 14). Blending of America. National Journal, 29(37), 1780-1782.

This article discusses the ways in which intermarriage is "changing the face of America" (p. 1780), which for me serves as a stark wake-up call that as people from different races and cultures intermarry, it is also changing the face of the world since the notion of a "melting pot" spills well beyond the borders of our nation.

Stanfield opens by posing a basic problem inherent in how culture affects one's identity: in America the bureaucracy expects everyone to fit into "neat, distinct racial and ethnic boxes: white, black, Hispanic, Asian, or American Indian." How are interethnic couples supposed to assign just one race to their offspring, and once grown, how are these offspring supposed to assign just one race to themselves?

As Clinton has publicly noted, "Within 30 or 40 years...there will be no single race in the majority of America...We had best be ready for it" (p. 780). So it goes in this country, and so it goes on an international scale as we increasingly cross cultures by intermarriage in this shrinking global village.

According to Stanfield, exogamy, or "out-marriage," among third generation Hispanic and Asian Americans are projected to reach at least 50 percent by the year 2050, and this suggests a profound demographic shift right in our own back yard. On the plus side, one scholar believes that the growing numbers of mixed-race youth represent "the best hope for the future of American race relations" (p. 1781).

Although many still portray intermarriage as "gradual genocide that will culminate in the disappearance of their particular group," Ramona Douglass, president of the Multi Ethnic Americans sees it differently. Douglass believes that her blended family is "living proof that people with two different races or ethnic backgrounds can live together in harmony, that [interracial] families actually do function" (p. 1781).

As the prevalence of intermarriage continues to grow and America continues to transform from a "mostly white nation to a multi-racial, blended society," perhaps in our struggle to figure out just who we are, we will also develop heightened cross-cultural awarenesses that will bridge differences in the global village we all share.

Romano, D. (1998). Inter-cultural marriage: Promises and pitfalls. Maine: Intercultural Press, Inc.

As people increasingly leave their homelands to visit, study, or work overseas, growing numbers who cross cultural lines are finding lifetime partners from different cultures. Romano's book takes a close look at the dynamics involved in forming a cohesive, functional unit within an inter-cultural marriage. He first makes some general

observations about what makes these marriages different from monocultural marriages; then he explores the potential problems/challenges that most inter-cultural couples experience. Finally, he offers suggestions for managing these differences in a productive rather than destructive way.

Some significant patterns seem to emerge when analyzing inter-cultural marriages. First, it appears that certain personality types seem more prone to marry interculturally than others. These range from "outcasts" who don't quite fit in to their own culture and may be unconsciously attempting to find a sense of belonging elsewhere to "nonconformists"--independent loner types who "feel detached enough from their own cultures...to decide for themselves the course of their lives" (p. 9). Still others "dare to be different" by risking a lifetime in an unknown land while some intermarry to improve their social or economic status.

Romano also explores the predictable stages of intermarriage adaptation and adjustment with emphasis on the "settling-in" stage when the couple "really comes to grips with the many different ways in which each partner approaches life" (p. xv). Unfortunately, once the strain of bridging differences reaches a crisis point, the differences all too often become exaggerated as being the sole source of blame for the anger/frustration the couple is experiencing.

By using numerous case studies of inter-cultural couples, Romano examines and illustrates the potential "pitfalls" of inter-cultural marriage and closes by focusing on ways in which these couples may be able to turn their differences into assets. This involves separating potentially problematic issues such as male-female roles, sex, time, place of residence, politics, friends, finances, social class, religion, child-rearing, language and communication, and ethnocentrism from the love relationship that drew the couple together in the first place. These issues can pose daunting challenges that require "realizing that it is not always possible to live with a loved one" (p. 157) while also affirming that "if all goes well, [inter-cultural couples] have the possibility of getting more [from their relationship] than couples who don't dare to be different" (p. 158).

Cottrell, A.B. (1990). Cross-national marriages: A review of the literature. Journal of Comparative Family Studies, 21(2), 151-165.

Among the different kinds of inter-group marriage that have occurred throughout history, cross-national marriage is a fairly modern phenomenon resulting from the dramatic rise in international mobility since the mid-20th century. Not only is the study of this phenomenon useful for acquiring increased understanding of intermarriage itself, it also "contributes to our understanding of marginality, acculturation, and cultural change" (p. 151).

Cross-national marriage first became an issue in the U.S. with the surge of "war brides" following WWII. When examining the characteristics of cross-cultural marriage in general, it's noteworthy that "cross-national" does not necessarily equate synonymously with "cross-cultural." Since most nations are becoming increasingly ethnically diverse, *cross-national* marriage "will not necessarily involve very different cultures even if the dominant cultures in the two nations are very different" (p. 153). This caveat is significant primarily because it's important not to over-simplify characteristics and conclusions about intercultural marriage in general.

This literature review reinforces Romano's themes regarding personality types of those who tend to marry cross-nationally. With specific regard to American men who marry women from other countries, studies from the 50's through the 70's describe common shared characteristics in terms such as "alienated, loners, insecure, dependent, and disproportionately from families split by divorce, separation, or death" (p. 154). Other studies, however, paint a less dysfunctional portrait of men who choose to intermarry, so once again, these generalizations must not be over simplified. Women who cross-culturally married American men during war time tended to idealize American men as "kind, supportive, and financially secure." Nearly all of these women had "broken the cultural norms that traditionally constrained females," and virtually all of them had become acquainted with a "new and freer culture through contact with Americans" (p. 155).

In generalizing about cross-national marriages, it's also important to recognize that the studies cited in Cottrell's literature review were limited to couples involving at

least one Western (usually American) partner in the late 20th century, so these findings may not be applicable to cross-national marriages in other cultural eras and areas. Even so, five clear themes emerge. First, people who intermarry are to some degree psychologically, culturally, or socially marginal--at least they are not "dead center." (This should *not*, however, be assumed to mean maladjusted). Second, the majority of couples wish to retain some degree of bi-cultural identity. Third, cultural practices and social patterns generally conform to the dominant culture in the culture of residence. Fourth, adapting appears to be easier when the couple lives in the wife's country in order to facilitate fulfilling "her primary role as wife and mother (p. 164). And finally, cultural differences do not necessarily in and of themselves cause stress in cross-national marriages. Instead, stress is more related to society's intolerance of exogamy which manifests in attitudes of friends and family.

Although the body of literature presented in this article falls far short of representing the global phenomenon of cross-cultural marriage, it invites further research into this growing interpersonal phenomenon.

Lee, S.M. and Yamanaka, K. (1990). Patterns of Asian American intermarriage and marital assimilation. Journal of Comparative Family Studies, 21(2), 287-302.

The rate of Asian American intermarriage in the U.S. is rising rapidly, which is particularly significant in light of the fact that Asian Americans are one of the fastest growing racial minorities in this country. In this article, Lee and Yamanaka examine patterns of intermarriage and marital assimilation among Asian Americans, many of whom are recent immigrants who bring with them "traditional Asian cultural attitudes on marriage and the family which impinge on their (or their children's) marital behavior" (p. 288).

No longer as daunted by lingering anti-Asian sentiments among white Americans dating back to the 1850's, recent changes in the Asian American population have spawned some characteristics that facilitate assimilation. Today, Asian Americans who tend to "marry out" include generations born in the U.S., females, individuals with high

socio-economic status, individuals who reside in metropolitan areas as well as Hawaii and California, and individuals with upward social mobility.

Findings of this study further reveal a number of themes--some clear, others not. For example, the foreign-born Asian American is less likely to marry out of his/her ethnic group than someone native born. Perhaps he or she married before immigrating to the U.S. Immigrants also tend to be more closely tied to their ethnic values which discourage exogamy. Other reasons point to lack of familiarity with American culture and language barriers. Further findings suggest that out-marriage is more likely among the younger generations who have become more assimilated into Western culture. Place of residence also appears to be a factor. Regarding occupation and income, this study suggests that among Asian American women, slightly more women in professional/managerial occupations are exogamous than those with lower-level skills although "no simple differentials exist between those who marry within their ethnic group and those who marry out" (p. 299).

This article closes by noting that "from an assimilationist perspective, intermarriage [among Asian Americans] is a positive development" (p. 301), particularly in light of American's unstable past history of race relations in general and mistreatment of Asians in particular. Hopefully it signals a step in the right direction toward enhanced intercultural understanding and acceptance.

Rosenblatt, P.C., Karis, T.A. and Powell, R.D. (1995). Multi-racial couples: Black and white voices. California: Sage Publications, Inc.

Multi-racial marriage between black and white partners probably elicits more societal resistance than any other racial combination in America because it carries the disproportionate burden of deeply ingrained racism within white Americans. This book focuses solely on the problems, challenges, and blessings encountered by 21 multi-racial (black/white) couples in the urban environment of the Great Lakes region of the U.S. It offers some sensitive insights into the lives and identities of these people, both as individuals as as couples. It also evokes some disconcerting insights into ourselves as members of a stubbornly racist culture.

As one reader, I was particularly struck by the broad range of contradictions these couples live and experience. For instance, although in many ways they're "ordinary," they're also exceptional. Despite their differences, they share much in common, and while they generally receive support from their families and communities, they also face considerable opposition and resentment. The fact that as of 1992 there were only approximately 250,000 multi-racial marriages in a country of over 50 million people speaks to the challenges of resistance black/white couples face. Part of the problem lies in labels. One woman spoke poignantly of the feelings expressed by many: "We're just a married couple, [but] the outside world sees us as inter-racial...I deal every day with [the fact] that we're inter-racial, but it's mainly because people are always telling us that we are" (p. 19). For most couples in this study, the blocks to being "ordinary" come most often from others, often in the insidious form of privacy-invading stares.

A variety of factors brought these couples together, among them growing up with an indifference to matters of race that comes with living where everyone is white; mixed-relationship family precedents; personal hunger for diversity; maturing during the civil rights ferment of the 60's and 70's; growing up hostile to racism; and the same types of reasons people of all races and cultures are drawn to a mate: special chemistry, a sense of great similarity with their partner, or the magic of a relationship that succeeds despite the odds.

Regarding family acceptance or opposition, white family members who opposed the union generally did so for an array of racist reasons such as the high probability of societal/neighborhood disapproval (what will the neighbors think?), the alleged clannishness of African Americans, problems faced by bi-racial children, and the likelihood of a poor economic future. It's noteworthy, however, that in every white family where there was initial opposition, that opposition eventually abated. Black family members were more often accepting or indifferent to an inter-racial union in the midst--or perhaps just more veiled in their opposition.

According to those who are living the reality, inter-racial partnerships can ultimately lead one to question his/her personal identity. Numerous African Americans talked about the black community challenging their credibility because of their inter-

racial marriage, and further noted that white people also sometimes assume that a black in an inter-racial relationship does not have a strong African American identity. Even so, the black partners who participated in this study *all* felt identified as black while the white partners spoke less often about identity issues as a by-product of their marriage.

My reaction to this article echoes the universal sentiment expressed by the participants: the end to racism in this country is long overdue. These couple have been singled out for a disproportionate share of societal resistance to matters of the heart they're entitled to pursue.

Durodoye, B.A. (1997). Factors of marital satisfaction among African American couples and Nigerian male/African American female couples. Journal of Cross-Cultural Psychology. 28(1), 71-80.

Even among couples of the same race, complications predictably occur when partners from different cultural backgrounds marry. This study looks at levels of marital satisfaction among 38 black couples--half homogeneous African American and half intermarried Nigerian male/African American female.

The sample group consisted primarily of Christian couples in their thirties who had been married four years or less, had from 0-2 children, and were attending graduate school in the metropolitan U.S. Their average income fell between \$30,000-\$40,000 per year. The focus areas of marital satisfaction examined were communication, finances, and child-rearing.

Several factors seem to contribute to the differing cultural values, beliefs and attitudes of African American blacks and Nigerians. These include "the legacy of African culture, slavery, and racism... perpetuated by peripheral social, political and economic opportunities (p. 72) as well as the influence of the white American value system that favors individualism, independence, youth and future orientation contrasting with the African value system that emphasizes collectivity, sharing, respect for the elderly, and a view to the past.

Results of this study indicated significant differences in marital satisfaction between the two groups, with the greater levels of dissatisfaction clearly falling within

the intermarried group. Several factors apparently contributed to their financial conflicts such as the foreign husbands being unable to fulfill their financial obligations because of their student status or restricted visas, and their obligation to send financial assistance to extended family members in Nigeria. This in turn creates financial dependence on the African American wife, a position incongruent with the Nigerian male's cultural role as family provider.

Dissatisfaction with time spent together may also reflect traditional West African marriage roles. The Nigerian husbands tended to prefer spending time with same-sex friends from their own cultural background in keeping with the Nigerian male's responsibility to "involve himself in the work-related all-male social life" (p. 77). This pattern easily leaves his African American wife feeling he is rejecting her company.

Conflict over child-rearing tends to come from a clash between the highly traditional Nigerian familial system where the father is primarily responsible for instilling positive morals, values, and attitudes in the children and the African American value system stressing independence, the nuclear family, and a strong matriarcal presence. This cultural blend often results in a significant "authority and power imbalance" (p. 78). In addition, Nigerian fathers are at a disadvantage because socialization of their children is greatly influenced by the majority culture of the environment in which they live.

These findings are consistent with the kinds of cultural differences we've studied and reflect the probable conflicts that can arise when cultures meet and attempt to blend, even when race is a common denominator.

Leonard, K.B. (1993). Intermarriage and ethnicity: Punjabi Mexican Americans, Mexican Japanese, and Filipino Americans. Explorations in Ethnic Studies, 16(2). 147-158.

This article offers insight into the evolution of a particular pattern of intercultural marriage in the U.S., that of intermarriage between Asian immigrant men and non-Asian women. I've chosen to focus on one particular group, the Punjabi Mexican Americans of Northern California, because of its unusual blend of cultures that has produced a distinct biethnic sub-culture that has undergone significant change over the past 80 years.

In the early 20th century, approximately 400 immigrant men from India's Punjab province settled in northern California and married Mexican and Mexican-American women. These largely illiterate men called themselves "Hindus" (although they were labeled everything from "Mexidus" to "half-and halves" by insensitive others), and most found employment as farm laborers. Their wives were Spanish-speaking Catholics. It's important to note that as a result of tightening immigration laws that prevented these men from bringing wives and children to the U.S., they broke all the rules of Indian caste and religious propriety by engaging in these marriages. Even today these rules are still widely practiced overseas with very little outmarriage in the Punjab culture. This strikes a particular note of interest in me, as one woman in our class is currently struggling to make sense of an ill-fated relationship with an Indian man she met at IUP as a result of his inability to even consider marriage outside of his caste.

The second generation Punjabi Mexican American children spoke Spanish and English, and most were Catholics. Very few spoke Punjabi or knew much of Hinduism. As the children matured, friction increased as mothers and fathers conflicted over their children's choices in dating and marriage partners.

Following the 1965 Immigration Act, thousands of "new" Punjabi farming families joined the "old timers" in northern California, and these "newcomers" will not recognize Punjabi Mexicans as "Hindu." The second and third generation children still claim to be Hindu as well as Mexican, but most of all, they identify themselves as American. Very few members of the second generation married each other; most married Mexican-Americans or Euro-Americans, so as a result, the original Punjabi bi-ethnic cultures is undergoing change resulting in a much-transformed version of the original.

This glimpse into the changing culture of Punjabi Mexican Americans is interesting to me for several reasons, but primarily because it represents the complex relationships between inter-marriage, ethnic identity, and sociocultural change.

Sailer, S. (1997, July 14). Is love colorblind? National Review, 49(3), p. 30-34.

It's hard to believe that it was a mere thirty years ago when the Supreme Court struck down anti-interracial marriage laws in 19 states. During that time interracial marriage has grown steadily, primarily due to greater integration and what many believe to be declining white racism. (Note: it may be true that white racism is declining, but it's still very much alive in this country.) Although interracial marriage is increasingly recognized as "epitomizing what our society values most in marriage: the triumph of true love over convenience and prudence," research shows that in recent years "a startling number of non-whites--especially Asian men and black women--have become bitterly opposed to intermarriage" (p. 30).

Apparently, on an average, while intermarriage has offered black men and Asian women new opportunities for finding white mates, the problematic pattern appears to be that blacks are more in demand as husbands than as wives, while Asians are more in demand as wives than as husbands.

Why is this? According to Sailer, "the force driving these skewed husband-wife proportions appears to be differences in perceived sexual attractiveness" (p. 32). Although it's clearly a gross generalization, evidence does suggest that "black men appear to be [perceived as] slightly more masculine and Asian men slightly less masculine than white men, while Asian women are typically seen as slightly more feminine and black women slightly less feminine than white women" (p. 32). Physical differences seem to play a part in this perception. Asian men tend to be shorter than either black or white men, and biological anthropologists find that "taller tends to be better" according to women across cultures. Important physical differences also apply to hair length. Many cultures associate longer hair with femininity, and this creates a problem for black women in integrated societies (a problem they don't experience in all-black societies).

Perhaps the sharpest differentiation between the races in terms of sexual attractiveness is muscularity. Again, black men seem to be perceived as slightly more muscular and Asian men slightly less muscular than white men. Sailer asserts that "women like men who are stronger [and taller] than they; men like women who are rounder and softer" (p. 33).

It seems clear that anyone who wants to understand our increasingly complex society is faced with "a landscape rich with fascinating racial patterns" (p. 33). Examining the dynamics of intercultural marriage makes this exceedingly clear.

J. Gebhard, Personal interview, July 4, 1999.

Over the course of the past 20 years, Dr. Jerry Gebhard, an Anglo-American professor of English at IUP, has built an enduring intercultural marriage with his Japanese wife, Yoko. Jerry, who had been living and working in Asia for a number of years, was currently living in Bangkok, Thailand when he woke up one morning with a startling revelation: it was time to get married. He was finally ready for the big step, although there was one snag. He was not involved in a seriously committed relationship.

By now quite familiar with Asian ways and customs, he decided he'd approach the task "the Asian way." It wasn't necessary to marry purely for love; he'd be practical about it. So he began making lists—one itemizing all the qualities he would value in a lifetime partner, the other listing women he knew that might fit the profile. Among those on List #2 was Yoko, a fourth grade teacher moonlighting as a Japanese conversation instructor at the Thai Technical Institute where Jerry was enrolled in a class to improve his mastery of the language. Not only was Yoko *on* the list, she had emerged at the *top*, so he asked her out, again "Thai style," which meant being chaparoned by one of her friends.

On their third date (this one unchaparoned), while strolling through a Sunday market he suddenly just popped the question, "Will you marry me?" Even though they didn't really know each other, after confirming that he wasn't kidding, Yoko said, "Yes."

Also in keeping with Asian marriage customs, Jerry then wrote a letter (in Japanese) to Yoko's parents asking their permission. Many days passed with no response. When the long-awaited letter finally arrived (also written in Japanese a notch or two above Jerry's current level of mastery), Yoko "paraphrased" her father's verdict: although he was not fully supportive, because of their commitment to each other, he would give his blessing. It wasn't until many years later that Jerry learned Yoko had

fibbed. Her father had *not* given his blessing to their marriage, although he did not stop the wedding from happening. Over time he also warmed up to the union.

Jerry and Yoko were soon married in a large ceremony in the Anglican Episcopal church. Although she was raised Shinto, having been exposed to Christianity during college, Yoko agreed to a Christian wedding. Religion, however, has never been an issue in their home. Both Jerry and Yoko are comfortable with their personal approaches to spirituality (she is very respectful of his Christian upbringing as well as his interest in Buddhism), and it's rarely a topic of discussion.

Following the wedding, Yoko learned that she would have to leave her job because her school's chief administrator disapproved of her sudden marriage to an American she hardly knew. Jerry (somewhat taken aback by this action) soon secured Yoko a part-time job as an instructor at the university where he worked. Within a year, however, although she spoke no English, upon Yoko's request they moved to the U.S. where Jerry enrolled in a doctoral program at Columbia Teacher's College in New York. To help support them, Yoko went to work at a Japanese securities firm at the N.Y. Stock Exchange. This required her to leave home at 5:30 a.m. and travel alone through the fringes of Harlem where both Jerry and Yoko were minorities in the Haitian/Creole neighborhood they called home. This period was a time of many adjustments for them, but they emerged from it with their relationship still on solid ground.

Upon completion of his degree, although his desire was to live on the West Coast, Jerry accepted his first job offer--at IUP. He and Yoko moved to Indiana, PA where they lived for 10 years, but they finally left because Yoko just couldn't adapt to the well-intentioned but naive attitudes and mentality of this primarily white, rural, conservative blue-collar town. Despite the decent English she now spoke, her strong educational background, and her IUP-acquired degree in Art, she could not find meaningful employment, and Indianans, though well-intentioned, could not fully embrace her as being other than a "foreigner."

Because maintaining her Japanese identity is important to Yoko, (she has never become an American citizen and Jerry is very supportive of this), they recently moved to the more multi-cultural, progressive environment of Pittsburgh where Yoko now works

part-time at the University of Pittsburgh, studies Art at Carnegie-Mellon, and occasionally shares her art at public showings.

This is the "nutshell," wide-angle view of Jerry and Yoko's intercultural journey together. A closer look reveals some of the more intimate, interpersonal dynamics of their experiences. For example, because of Yoko's strong, feminine, Japanese upbringing, above all else her main goal in life is to please her husband. While Jerry concedes that in many ways this is very *nice*, his values have caused him to try to nurture within her a greater sense of independence. She has resisted; in fact, Jerry sees this issue as being their greatest challenge as a couple, but she has also been willing to bend. Jerry considers her art as the bridge between these contrasting basic values. Yoko's art is *hers*; not his, and not theirs. Although she still struggles with fears that her attention to her art will jeopardize their marriage, Jerry works hard to reassure her that if he ever feels neglected, he will let her know his feelings openly and directly.

Although their relationship has clearly evolved over the years, some things have remained constant. For example, they still speak Japanese 85-90% of the time. It is their "language of emotion," with English reserved primarily for interactions outside the home. It bothers Jerry that at times they tend to lapse into side conversations when socializing with English speakers, but they're trying to break that habit.

One other significant area of interpersonal challenge has been discovering their triggers of conversational miscommunication. Being a linguist, Jerry finally resorted to tape recording their conversations in order to analyze where the trouble spots lay. This has proven to be helpful (even though at first Yoko thought he was crazy), along with noting and adjusting to their conflicting behavioral patterns associated with miscommunication. Jerry regards communication as being so important that the single most important piece of advice he has to offer anyone contemplating an intercultural marriage is to "Tape record and analyze your conversations!" He recommends doing this not to *judge* what's going on, but to observe and describe, because "what you *think* is going on and what *is* going on aren't always one and the same."